

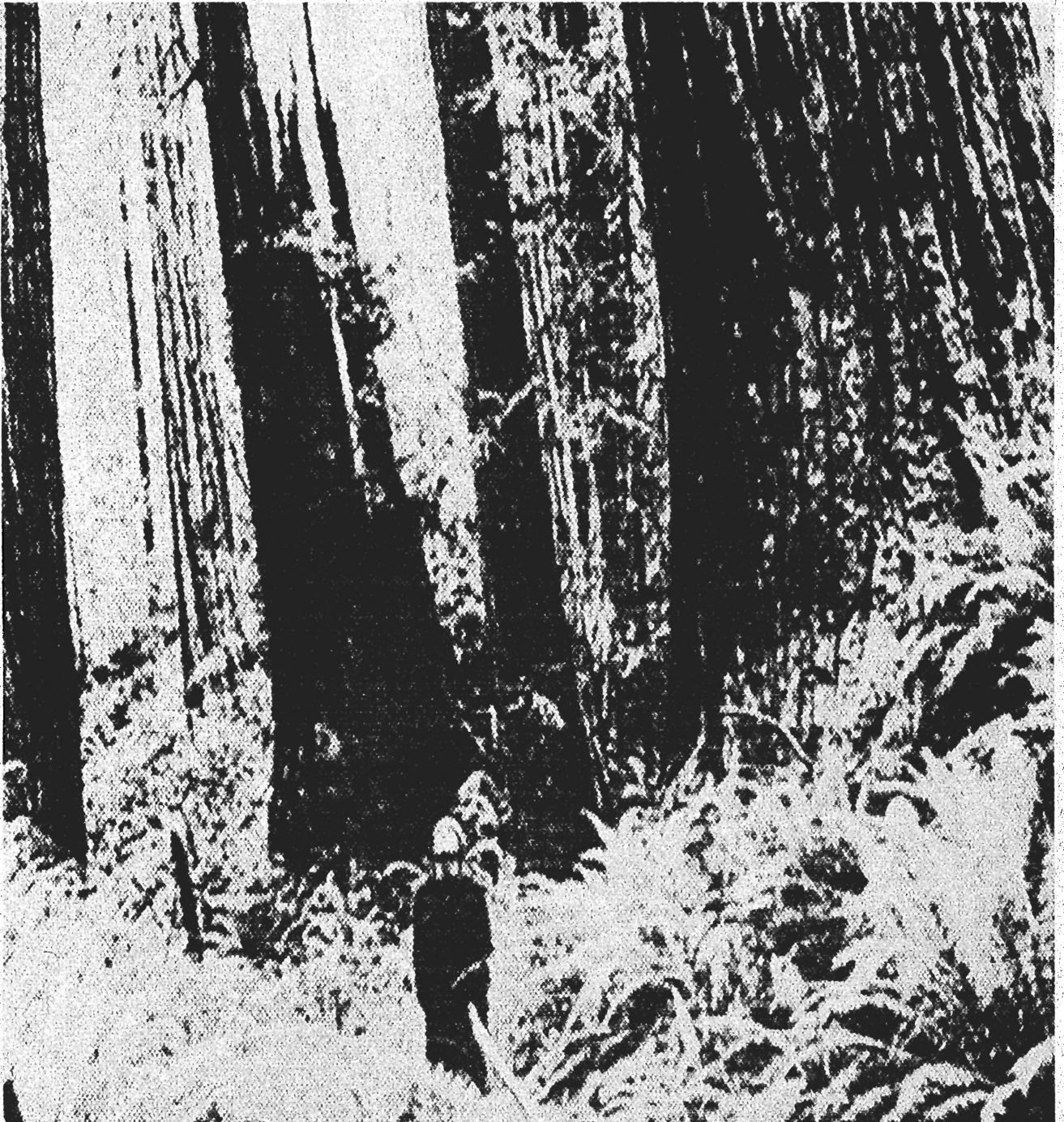
SPECIES TRAITOR

NO. 1 WINTER 2001

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FREE TO PRISONERS



TREASON TO THE TOTALITY OF CIVILIZED
THOUGHT IS LOYALTY TO MOTHER EARTH.

As we enter into the new millennium, we are seeing the harsh realities of 10,000-year-old war humankind has waged on nature. Domination has been the word on the mouth of every individual buried in the death culture and in every act that has been carried forth.

We are quickly realizing that the things that we have created to separate us from nature and to give reason to our self-proclaimed 'superiority,' are not only flawed, but fatal. Every day we are seeing an increase in the number of deadly or crippling diseases that were created or spread by our own hands, and an increasing rate of extinction for other 'species' during our plight towards a completely human centered planet. A search which is also leading us further and further into space looking for the next planet or solar system to leap too when we've pushed this one too far.

Every day we see more and more people falling into the abyss of helplessness and depression, because they can't take the world they are forced to live in. There are no other options out there anymore. The totality of civilization has taken over every aspect of our lives and the natural world. Every inch of land has been claimed as private property and all public lands are even being logged, strip mined, and developed. There is little escape, even the remaining forests and deserts are polluted; the water, the air, and the soil, there are waves of radiation pouring through the sky.

What we are seeing are the lies of 'progress' at work. They creak into our minds, bit-by-bit till we are able to reinforce their 'truths' by ourselves. The feebleness of this system can be overpowered by breaking the barriers of this mindset. We are seeking the liberation of our minds, and with this, we are able to move forward together, and leave the remnants of the machine behind.

It's no longer an option to soak in apathy as our lives blow before our eyes. As the community of life on this planet dwindles we face the options of self-imposed extinction or we can act for nature and ourselves and rediscover our wildness, regain our autonomy and freedom.

The instability of technological-industrial civilization will surely bring about its' own end. The question at hand is what our role will be in this procession. We hope S.T. will help to be a forum for this discussion and ask for everyone who is reading to partake in this.

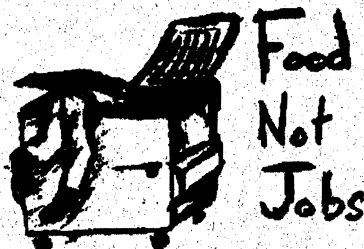
Some topics for the next issues are ideas of post-civilization society and methods for obtaining that society. So please send in any contributions.

In defense of wildness and for the destruction of civilization, Species Traitor.

SPECIES TRAITOR IS DEDICATED TO PROMOTING THE IDEALS OF GREEN ANARCHISM IN PRACTICE AND THEORY. WE SEEK A WORLD FREE OF ALL POWER, WHICH ALL ARE ALLOWED THE FULLEST EXTENTS OF AUTONOMY AND SELF-DETERMINATION. ALL POWER IS CORRUPT AND MUST BE ABOLISHED. WE ARE IN DEFENSE OF WILDNESS AND FOR THE DESTRUCTION OF CIVILIZATION. IT IS A PUBLICATION OF THE COALITION AGAINST CIVILIZATION AND BLACK AND GREEN PRESS. FOR MORE INFORMATION CHECK

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Coalition Against Civilization Shirts:

We offer quite a few anti-civilization, anarchist prisoner, ELF & ALF shirts, patches, etc. There are benefit shirts for Free and Critter, Rob los Ricos, Ted Kaczynski, ELF and ALF. Please send a 34-cent stamp for list or check out our website: <http://www.emote.org/CAC>

NEWS

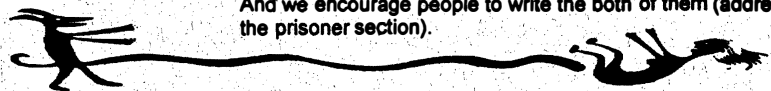
In the past months the ELF has been extremely active, and the press has caught on to it. The fear of credibility amongst the radical milieu has struck a nerve for dire action by the state. Thus putting forth a massive assault from the media on the actions (and in turn objectives) of the ELF and ALF. The FBI has created new divisions to deal with the 'terrorists' and to assure the American public that 'justice will be served.' This so far has resulted in subpoenas to arrests. The radical movement desperately needs funds to help deal with this encroachment of the law. The fast pace at which these things are happening make it harder to get information out, since the situation may completely change by the time the word is in print. We greatly encourage people to write the north American Earth Liberation Prisoners groups (addresses in the prisoner support groups listing), and if at all possible to donate some cash or pick up some literature to help spread the word. Also you can check out the ELF website which has

current news and mailing lists to keep you informed: <http://www.earthliberationfront.com>

Also, Jeffrey "FREE" Luers, will be returning to court on April 3rd. After much hassling and conflicts with the court, he has been allowed to use his attorney. For those who are unaware, his previous attorney died of a heart attack during his original trial, which lead to a mistrial. Money is in desperate need to help cover court costs which may run upwards of \$30,000.

In light of the grim circumstances they faced, Craig "CRITTER" Marshall accepted a plea bargain, which results in 66 months in prison. He is eligible for a boot camp, which may result in a shorter term.

If at all possible please send donations to:
O.U.R. Credit Union c/o Free and Critter Legal
Defense Fund PO Box 11922 Eugene, OR 97440
And we encourage people to write the both of them (addresses in the prisoner section).



What is the Totality?

It is the high residues of hazardous and potentially lethal chemicals inside your fat cells. It is you sitting inside and turning on the television or computer on a beautiful day. It is you shopping when you are depressed. It is the feeling you get that something is missing. It is your worries that a fire may destroy all of your possessions and your plans to try and take them with you. It is the thought that tells you to go on a diet. It is the excess fat on your body. It is the headache that won't go away. It is the bleeding in your intestines from years of pain alleviating drug use. It is the birth defects of your children. It is your killer when you die from a car accident. It is



your savior when it attempts to fill your void for you. It is your carpal tunnel syndrome. It is your tumor. It is your expensive coffin and burial clothing. It is the drugs you take when you need an escape. It is the bulldozer that destroyed the woods you might have known so well. It is the towering skyscraper that makes you feel forever tiny and powerless. It is your boss. It is minimum wage, it is maximum wage.

It is your prison, sometimes with bars, sometimes without. It is all your fears. It is what is keeping you up at night. It is the lock on your door. It is the bullet in your gun. It is your noose and your tie. It is that thing that you don't want to do, but you feel that you have to. It is the turned cheek. It is the cold shoulder. It is the ad that tells you the internet will provide affection for you. It is the new

appliance that you never knew existed, but you can't live without. It is poverty. It is inequality. It is the sink or swim economy. It is the thing that has categorized you. It has stopped you from doing the things you want. It is what makes you jealous. It is your hate. It is your love. It is your purgatives that you feel might be somewhat strange. It is your clenched fist. It is your mace spray.

It is the police. It is the nightstick. It is the protestor and the media which tells you not to listen to them. It is the corporation which creates a new truth for you daily, one which provides you with the knowledge to buy what they make with confidence. It is the gold star you earned in kindergarten. It is the A you got in high school. It is your college degree. It is your paycheck. It is your therapist. It is your bill from the medicine you bought to 'fix your brain'.

It is the ache in your back. It is your swollen knees. It is your worsening eyesight from the incandescent glow of our institutions. It is your hearing loss. It is the 'white noise' that drives you crazy. It is your adrenaline. It is the tears that pour down your face after a sad movie. It is your longing for a dramatic romance with a happy ending. It is your lust for sex. It is the objectified woman, and the powerless man. It is the rapist. It is the murderer. It is the thief. It is the profiteer. It is the worker. It is the dead union organizer.

It is the soldier that is willing to kill and die for cheaper oil. It is the victims of a government enflamed over unwillingness to follow their way of life. It is the activist hung for saying they don't want to be killed for profits. It is

the rubber bullet. It is pepper spray. It is the extinct species. It is the dying world. It is polluted air. It is tainted water. It is the accident at the nuclear power plant. It is the oil spill. It is the break in the pipeline. It is the brakes that failed. It is the dwindling biodiversity. It is the patented seed. It is the farmer killing her/himself with the pesticides that were going to make life better. It is the seat belt that mangled you, but didn't kill you entirely. It is the blood dripping from the cut you got at work, but can't afford to let it heal. It is the concrete beneath your feet. It is the stairs you fall down. It is the train that went off the tracks. It is the plane that blew up. It is the boat that sank. It is the drink you take to just forget it all. It is your misery. It is your world.

It is everything to you. It is civilized existence and the mindset which maintains it.

It is what makes devastation seem not so shocking. It takes you through the day. It dulls you out at night. It gives you nightmares, it gives you dreams. It is your feeling of not having of not having accomplished enough. It is your desire to have a child to complete yourself. It is the physical and mental barriers of civilized life. It is civilization and it has become you. It is a mindset. It is power. It is physically reinforced to block off the reality of its powerlessness by mediating human existence from the natural world. It is the feeling of superiority, which supplies the reason to destroy all else. It is unnatural. It will fall, but will you fall with it? It is personal and it is individual. It is defeatable and it's defeat is needed for our liberation, as well as for that of all else that human kind has set out to conquer and overpower. Freedom is only a thought away. Liberate the mind and the body will follow.

-kevin tucker.



Goodbye Leftism, Hello Revolution

"Consciously or not, most people would rather die than live a permanently unsatisfying life. Look at the peace marchers: aside from an active minority of radicals, most of them are nothing but penitents trying to exercise their desire to disappear with all the rest of humanity. They would deny it, of course, but their miserable faces give them away. The only real joy is revolutionary."
-Raoul Vaneigem in The Revolution of Everyday Life.

It is time for anarchists to make a true break with the left. In nearly every anarchist publication, this has been a topic of recent discussion. Although this idea is not new, it seems that the above ground anarchist movement still derives its identity as a faction within the confines of such groups as the Direct Action Network (DAN), the Ruckus Society, Art and Revolution and Earth First! After events coinciding with the Democratic National Convention (DNC) in Los Angeles, it is clear that anarchy has no place in the leftist vision. Without a definitive and permanent split with groups that pander to state institutions for reform, anarchists risk facing a repeat of history as the new left movements gain momentum. Executive decision making, twisted and exclusionary "consensus" meetings, paid career activists in central positions of power and influence, and a very obvious regression of tactics, defined the LA convergence.

The North American Anarchist Conference took place the weekend before the DNC, and was a wonderful opportunity for anarchists to converge outside the tactically repressive DAN space. In a shady spot above the concrete gutter—otherwise known as the LA River—workshops such as the History of Anarchism and Leftism, Green Anarchy/Primitivism, and Pacifism as Pathology took place instead of typical nonviolence trainings, puppet making, and the consistent shedding of symbolic tears over anarchist "violence" against property. Instead of having to defend their core beliefs against superficial leftist sound bites—'violence begets violence', etc.—anarchists could develop and discuss philosophy and insurrection unhindered. Unfortunately, it was also evident that there is not a coherent insurrectionary vision in common among American anarchists. This is due in some part to the fact that anarchists have not defined themselves as an autonomous movement outside of the right/left political spectrum.

Puppets as Pathology

A banner prominently displayed in the DAN convergence center read, "We are the puppets!" Another sign stated, "remember to help with the puppets, *the puppets need you!*" A DAN activist was overheard saying "we don't need to speak, we can let the puppets speak for us." These are all symptoms of a serious epidemic that has infected a large chunk of the post-Seattle resistance movements. In LA, puppet making took precedence over any kind of strategizing or planning for civil disobedience. As this movement grows, the leftist contingent appears to be seeking an ever more comfortable and politically viable role. Since November 1999, the general police state has become more blatantly fascist and heavy-handed, while DAN, et al. react by reducing their tactics from lockdowns and confrontations to permitted marches and giant puppets of Ralph Nader begging, "Let me into the debates!" This behavior is effectively transforming our resistance into a public relations campaign for professional "activists" and politicians.

Puppets are not inherently negative, and can even be used to aid more radical tactics. On Mayday 2000 in Minneapolis, orange traffic pylons were cut in half, covered in paper mache and used as riot shields against the cops. It wouldn't be hard to fill a giant puppet with items that would not normally be allowed into a march, hammers and fireworks perhaps. The puppets become a problem when they become a replacement for action. When opportunities for true expression are quashed by those who would rather hear what puppets have to say, the phrase, "We are the puppets" coming from the left fits quite well.

Permitted Parade Network

In their quest for an illusion of pseudo-political clout, the organizers of the post-Seattle mass convergences have regressed from hard-core multiple street blockades to a simple series of permitted and choreographed marches into a state sanctioned protest pen. Witnesses on the streets in LA saw Department of Justice officials giving orders to peacekeepers at an anti-police/anti-prisons march on the last night of the DNC. To make things even worse, a DAN spokesperson got on stage just before the march and conveyed the message that a group of people (with no explanation of who this group consisted of) had consented that since there were endangered people in the crowd (undocumented workers, people with two strikes risk of a third, children, etc.), property destruction would not occur. He went on to say that if people in the crowd saw property destruction or anything else that made them uncomfortable that they should isolate the people taking part. He also stated that he was in support of such tactics, just not in this situation. These statements played a part in endangering a large black bloc that was simply marching with everyone else. Peacekeepers and members of the International Socialist Organization, afraid of and/or angry at the people in masks, slowed down and isolated the entire bloc from the rest of the march. For a short time, a string of yellow caution tape was unraveled and held between the bloc and the march. At any given time, police could have come between the bloc and the march and arrested everyone in black. Although they did not, any chance for real ruckus to occur was squashed because the bloc was put on the defensive and could only march down police-lined corridors.

This current underlaid the entire week of protests, and not even one lockdown occurred. The only accounts of civil disobedience reported were two instances in which small groups of people sat in intersections before quickly being arrested. Day after day, marches, most of them permitted, and all of them with planned routes, strolled from some point in LA to the giant protest pen. Speeches were given, chants were chanted, signs were waved and the DNC and its delegates carried on their business within the Staples Center. The element of surprise that made the revolt in Seattle possible has withered into endless pleas to the rich and powerful to create a kinder greener capitalism. Not a trace of spontaneity was in the air beyond the first night of the DNC.

Rage Against Pacification

On the evening on August 14, the first night of the DNC, Rage Against the Machine played a concert in the protest pen for upwards of 10,000 people. Before Rage took the stage, a group of people in black bloc began amassing against the fence that directly faced the Staples Center, where the convention was being held. Once Rage started playing, the black bloc continued to grow, and plastic bottles were thrown over the fence at lines of riot police. At one point, a person scaled the fence and mounted a black flag in one of the posts. As others tired to scale the fence, police responded with pepper spray rounds and tear gas. The black bloc began hurling more projectiles over the fence, and slingshots were used to shoot pellets at cops and the distant staples center. A smoke bomb was tossed over the fence and police continued shooting rubber bullets and more pepper spray through the fence at the bloc. Two people were able to sit atop the fence and somehow maintain their position while getting repeatedly blasted by the whole array of "less-lethal" weaponry. While Rage Against the Machine continued to play, many locals who had shown up for the concert took more of an interest in the ruckus being created at the fence.

As the police increased their attack, black blockers held protest signs against the fence to block the gas and bullets. Parking signs were ripped from the ground and the cement smashed into fist-sized rocks. City Kids, unmasked, helped to toss rocks and signs over the fence, putting the police on the defensive and using the fence to the bloc's advantage. Someone in the crowd demonstrated to people how to use a T-shirt as a mask, and many folks employed this tactic. The bloc was very supportive of rock throwers, and would pull them back into the crowd before police could respond. Cameras were kept away aggressively and the bloc quickly demasked and

mixed in with the crowd as it began to disperse from pen. The concert had been shut down by the chief of police, and he gave the crowd 15 minutes to leave.

There was no planned dispersal route so both organizers and police had little control over what the thousands of people would decide to do. Some of the crowd stayed behind in the pen, started small fires with signs, and were eventually harassed by police. Cops on horses attacked those who remained and led them into a line of riot cops who began firing rubber bullets, tear gas and pepper spray into the crowd. While this confrontation was going on, hundreds of other concertgoers were dispersing through downtown.

A black bloc converged around drummers in the masses of people walking through the streets. Each time an intersection was reached, the drummer stopped and the crowds danced and cheered. Large blocks of people would go in different directions and the crowds thinned as the dispersal continued. There was surprisingly little police presence, and some intersections erupted into street parties with masked and unmasked people enjoying the brief moments of liberation. As a group of people walked past US Bank, windows were attacked, but were unfortunately made of Plexiglas. At one point, the sounds of glass shattering sent people scurrying up the street. Beautiful music of destruction continued until the crowd dispersed further up the street. Accounts of the situation stated that some of the destruction was caused by inspired youth of L.A., who covered their faces with their shirts, once again demonstrating that real people have more in common with radicals than with protesters and "activists".

Insurrection on the Horizon

Insurrection (In'sur*rec'tion), n. [L. insurrectio, fr. Insurgere, insurrectum: cf. F. insurrection. See Insurgent.] 1. A rising against civil or political authority, or the established government; open and active opposition to the execution of law in a city or state.

-American Heritage Dictionary

In standing with the left, anarchists have submitted to the policies and ideology inherent to leftism. It is precisely this false symbiosis between anarchists and the left that prevents anarchism in taking a strong stance against the system. By effectively splitting from the left as they become more incorporated into the current social order, anarchism-specifically green anarchism- can establish itself as a viable and real alternative. Frustration is becoming more rampant within the walls of DAN etc. From talking with people at the DAN convergence space, it was obvious that a large contingent of people were there for the free food and a place to stay during the week. Individuality and spontaneity were not only suppressed but nearly demonized. One could not walk through the building without being given an order of some sort. All activities were governed by prescribed rules of how to behave; already on the wall on the first day of the DNC was a promise not to engage in property destruction. This policy is passed off as "consensus" -but it's really just a consensus of a small group. DAN's "direct action" is a pre-packaged, sanitized, media-ready institution, and less experienced newcomers rely on them to teach them about resistance. Hidden hierarchies and this kind of unaccountable "consensus" leaves the freethinker questioning whether or not they are just cannon fodder. And this will likely be the downfall of the Direct Action Network (or whatever other name the same group of people and organizations choose next time).

Had anarchists been organized to provide an alternative to the DAN space, whose frustrated individuals could have been introduced to more radical perspectives.

At the anarchist conference, conversations revolved around tactics and the fusion of theory and action, as well as strengthening our communities of resistance, and integrating them more with direct action movements. An idea was proposed to have an insurrectionary/mutual aid caravan of anarchists to travel to cities where anarchist projects are going on. In each city, the caravan will join with current projects and help to spread the ideas of anarchism and bring insurrection in whatever forms possible. This era could be the turning point in American history. What keeps symbolic insurrection from becoming widespread rebellion is simply a matter of scale; ten people breaking windows and tearing up the streets can quickly spread to thousands of people tearing down the city. In trying to reclaim a sense of wildness, green anarchists must promote tactics that attack the entire system and the very spirit of law and order, domination, and civilization itself; this is the essence of insurrection-to cease "protesting" and begin to act on our true desires and instincts, rejecting the illusion that any institution will ever allow us to become feral.

To help organize, or let us know what we can bring to your city for the Mobile Insurrection 2001, email: revolting@anarchist.com or call 541-302-5020.

-Jack Wylde

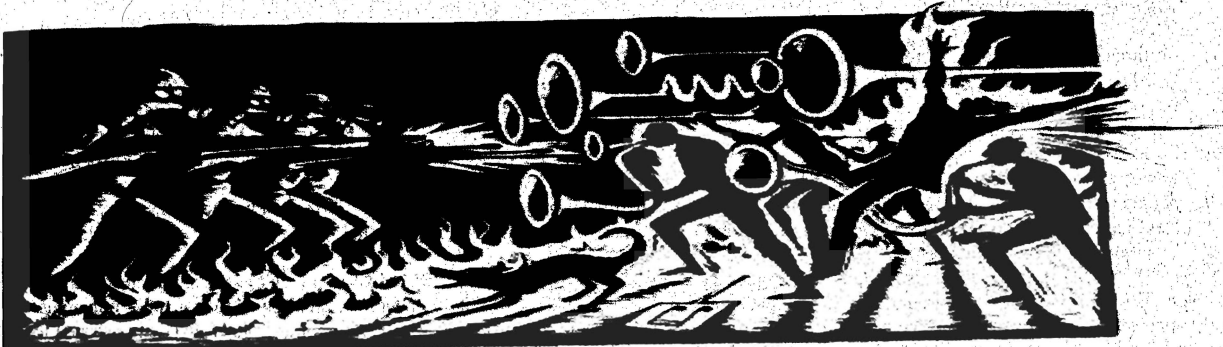
GREEN ANARCHIST:

For the destruction of civilization

For years GA (UK) has been on the philosophical frontlines for the developing Green Anarchist movement and continues to this day. Providing some of the most ground breaking texts to extensive listings of resistance and civil collapse, and continuing even after extreme government repression, which involved the conviction of 3 editors.

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IS MISANTHROPY REAL?

*A debate with my own **misanthropic** side.*

By Chris Kortright.

Am I a misanthrope? Do I hate or distrust humanity in general, as a species? Many have argued I am. I have even used the term to represent myself on many occasions. But it is a hard question to answer honestly without just being knee-jerk about it. I do definitely have misanthropic tendencies, and depending on my mood (usually after work) I rip into humanity in general for their hatred, violence and ignorance. Sometimes my day is so bad I daydream of sitting on a rooftop with an AK-47. But what can be expected of me? I was born in and raised within "western culture" the good of the human species has/is a myth to me. I've read books on the beauty of tribal people and I do know that for most of human history we lived in mostly an egalitarian fashion, not just with each other but with the world around us as well. The question is not whether we have been a sustainable species or an "evil" one; the question is can we, as a species, walk away from this "Death Culture". The culture we are apart of and force others to join at gun point.

MISANTHROPE'S MYTH OF THE "EVIL" HUMAN SPECIES

If we are to discuss misanthropy in any real way we must first be honest. Just as the humanists and leftists have perpetuated half-truths as well. We must be honest about our own species and its past.

HUMANITY AS "UNNATURAL" OR "ALIEN"

Homo sapiens are a natural species. Nothing we do is "unnatural", it is just out of balance. Since the rise of civilization, we as "civilized" humans have not lived within the balance of the evolution or nature. We can't say we are unnatural but we can say we are throwing things out of balance, killing ourselves (as well as thousands of other species) and denying many other species their chance to evolve. But we must remove humans causing the extinction of some species and the mass extinction of mammoths and other large mammals as an example how "evil" we are, but all new species introduced in an environment changes that environment. Some species go extinct, that's evolution, that is how nature works; by eliminating humans from this equation we continue the "civilized" notion of humans as separate. The same notion that created the environmental and social problems we face today. Who is arrogant enough to say this is not natural, I'm not. I don't like it, I fight to change this but I'm only human, I can't know for certain.

HUMANS HAVE THE ABILITY TO KILL THE EARTH

Do any of us really believe we have the ability to kill the Earth? Life (nature or evolution whatever you want to call it) was around long before humans. There have been five major extinctions without human involvement. All of them were followed by growth and biodiversity. This is no different except that we, too, are going to go extinct. It is true that we are taking many other species out with us, I don't like this fact, but we will not kill the Earth. Life will continue, species will evolve. There is no way that humans can kill all life, we are just killing ourselves and there is nothing wrong with that (it's called evolution). By this I don't mean that we should stop fighting for the freedom of all life (including humans) or trying to halt the destruction. Just that we need to recognize the insignificance of humans as a blip in time of evolution.

HUMANS CAN PRESERVE THE EARTH.

Many environmentalists want (or at least use the language) to preserve nature as it is. This is anti-evolution. Nothing is static. Evolution/extinction is a naturally occurring event; we should not try to work on how we as a species live, fight mass extinction, industry and management of the wild. But fighting for the wild should not be a fight to keep things as they are; it is letting life evolve on its own, for itself. We must stop meddling with and managing the wild.

All of the above mentioned myths not only hurt the arguments of misanthropes because they are based on half-truths but they are founded in human arrogance. These myths continue the idea of humans as separate and strengthen anthropocentric ideology cloaked as biocentrism. All of these ideas believe humans are superior.

MISANTHROPY AS A DEFENSE TO HUMANISM.

Even with the flaws of the misanthropic arguments it has served as an effective tactic against humanist ideology. Humanism has been an effective tool in keeping the destructive ideologies of our culture in motion. It has continued the myth of humans as separate and superior. With its destruction of the God thesis (which I thank them for) they have created the Human as God thesis that has strengthened our violent and arrogant behavior. It has increased our dependency on technology and justified our control of the wild world and one another, Misanthropy has challenged the lies produced by humanism about the effects of

human population (now at 6 billion) and western consumption, it also challenges those environmentalists who are trying to ease their guilt for contributing to the population issue. Human population needs to be addressed as the gigantic issue it is. But in doing so we must reevaluate how we discuss human population. In the discussion of human population, western consumption needs to be addressed; this would directly address the necessary guilt of those who are contributing to the western population. We need a complete critique of the industrial and/or technological culture, which is consuming the world; from this we would have a stronger analysis of our effect (westerners) on the rest of the world. This does not (and can not) be done in a fascist manner. Racism, classism, homophobia, and any other bigoted tendencies have no place in this discussion they are just examples of the "control culture" that has lead to our destruction of wildness. But if human population is removed from our discussions, or ignored, extinction and domestication of the world (as we know it) will continue.

MISANTHROPY AS A TENDENCY, NOT AN IDEOLOGY.

I feel misanthropy can and does play a vital role in our critique of the human world and its effects on our larger home around us (the natural world); but It can't be an ideology, it needs to be spontaneous feelings that come and go. A realistic fight for evolution must not be afraid to challenge the institutions and ideologies that hinder it, I feel our misanthropic tendencies help shield us from these fears. In the process of these feelings coming and going we are able to challenge humanity and at the same time challenge the oppression against humanity. Fighting for the freedom of all life cannot exclude humanity, but it must also embrace those misanthropic emotions that many people try to repress:

This essay was taken from Chris's pamphlet, *Essays towards a new eco-anarchism*. This as well as *feral: a journal towards wildness*, (co-edited by Chris) are available from feral PMB 321, 530 Divisadero SF, CA 94117. Feral is \$3 per issue or \$9 for subscription

MISSION STATEMENT:

Feral is a quarterly magazine dedicated to the expansion of *biocentric* and *anarchist* theory and practice. Feral promotes wildness in all species including humans.

Biocentrism: The belief that all living things (including humans) exist for themselves; that they should live and flourish without interference and domination by the human race. A biocentric outlook searches for the wildness in everyone and fights for the tamed and enslaved to go free and feral...

Anarchy: Opposition to all forms of institutionalized authority (including domination of the natural world). Promotion of a society based on mutual aid and self-sufficiency.

Feral will not let its discussions and dialogues be hindered by any "isms". We are dedicated to advancing the theories and practice of biocentrism, anarchy and just about anything intriguing; we must break the boundaries of ideology. We must move beyond industrialism, reform environmentalism, Marxist based leftism to explore ideas and communities that bring us closer to a feral (re-wild) existence. Our definitions of both anarchy and biocentrism are vague to enhance diversity, because in thought as in the natural world, diversity is healthier than monoculture.

AGAINST CIVILIZATION:

Readings and Reflections

Edited by John Zerzan

Foreword by Chellis Glendinning

1999 (Uncivilized Books) 215 pp \$8.95

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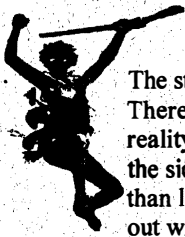
Why does every culture have its longing for a lost Golden Age? How have History and Progress brought us such vast separation and emptiness, with no sense of positive future? Is it civilization itself that has carried us to this point of despair?

Friedrich Schiller, Paul Shepard, Kirkpatrick Sale, Charles Fourier, Fredy Perlman, Marshall Sahlines, Ivan Illich, Theodor Adorno, the Unabomber — utopian visionaries and social scientists—all exposing the foundations of today's crisis, and helping us see the possibility of a qualitatively different way of life.

"I celebrate the coming of John Zerzan's accomplishment of an anthology harboring the best of civilized people's critiques of civilization. Herein the reader will discover the question that need to be asked and the insights that beg to be nurtured if humankind and the natural world as we know it are to thrive into the future. This book is that important."

—Chellis Glendinning
from the foreword

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No philosophy will save us now!

The state of the world is beyond us at this point. There is a possibility of it being saved, but the reality of the situation hardly shines a light on the side of those trying to save it. We will more than likely kill ourselves off and take everything out with us. So why do anything then? It's simple, if humans are going to disregard all other life since it's not in the sphere of their God's care (or just the primary concern for the lefties), then human life should be disregarded as well. This isn't to say go kill humans or fuck 'em, let 'em rot. But it's basically saying that the primary goal here isn't to save the humans, it's to keep them from taking everything else with them.

I can hear the 'people first' crowd scream fascist right now!! Shut the fuck up!! Your western paternalism isn't going to save the world. Face it, this is the end game, right here, right now. We 1. use the vices and mindsets that got us in this fucking mess in the first place and fall back on a world that may last a little longer and makes things the least harshest for the western consumer/materialists, or 2. we say that the past 10,000 years worth of accumulating knowledge might have been going in the wrong direction and go with our instincts and fall back on what is in our nature to do (Not the predetermined religious 'nature' that empowers humankind to domesticate the Earth for it's own experiments in pleasure, but the real one that's existed for millions of years that we [as a civilization] try as hard as hell to get scientists and other rationalists to kill off.).

"But we can't go back!!" the dependents will say grasping on to their last bit of slavery turned savior! Well we can't keep going 'forward' either! There is no point in trying to salvage what we've 'accomplished' because there's beyond obvious reason to doubt that it's going to save us in the next sequel. "But we need it to survive!" I don't think the planet agrees. Cities cannot exist, because sewage cannot exist, mass transportation cannot exist, mass production cannot exist, work cannot exist (and for the most part doesn't want to), skyscrapers cannot exist ('what goes up, must come down,' the harsh reality the creators of the phallic dream zones are going to have to one day realize.), it's flawed. It's not built to last. How can it?? This is the throw away culture, built to be constantly 'improving' and built on. It's like a game to see who can stack the highest before it all falls down, and we're shaking it pretty damn bad. Cities are built on technology built on the

This isn't to say go kill humans or fuck 'em, let 'em rot. But it's basically saying that the primary goal here isn't to save the humans, it's to keep them from taking everything else with them.

leech that is best known as reason. The reason that says, "you are god now, do what you please." The reason that said, drain the Earth: it's yours. Kill for the oil: it's your right. Pollute the air: it's replaceable. Suffocate the population: they'll pay you for it. Sure maybe we can go through piece by piece and trial and error and maybe eventually we'll find the winning combination that results in the least amount of change in consumerist lifestyles, but why bother? It's known that everything we're doing, aside from the obvious physical damage, has completely fucked our brains up!! Watch how the media controls everyone's minds, it's not hard to see how it gets you trapped. 'The slave will learn to love his/her master,' The master exists by creating fear. Fear of it's power and fear of living without it's power to your advantage. This is how abusive relationships and dependency exist and maintain, this is how

civilization exists and maintains. And in all honesty, which technocrat is going to tell us how the water can be absolutely purified, which one will we fall for and get fucked in the end?

"What about third world nations?" the never-ending liberal cry. Who will save the children. Well fucking duh?? Why are those places in such bad shape? It's our fault as first world consumers. Everything we fucking buy and do only contributes to their oppression. This is a fact. Industrialization: we said this is good for you. Do this and we'll do this. Well we fucking lied. We screwed everything up. What makes us right to say you're at this level, now do

this, and you'll be like us, and greener! Things were better before us and they will be better after us. The best solution is no intervention. There are no universal solutions, so the people closest are the ones who should be left to determine where to go. Nature fixes itself over time as do those who pay attention to it.

So where does this leave activists?

Abandon your mindsets, and deny your 'superiority'. You don't know what's right, and you can't know. So go with what has worked. Work to save what exists still and ensure that it won't get worse. If people disagree, fine they disagree. Try and talk to them, but when they put a fucking smokestack in your neighborhood, there's only one solution. We're part of something bigger than ourselves. See beyond humans, take the pain and go from there. No fucking compromise in defense of Mother Earth.

In Defense Of Wildness,

-tatonka aka Ms. Anne Thrope



Silencing by Derrick Jensen

There is a language older by far and deeper than words. It is the language of bodies, of body on body, wind on snow, rain on trees, wave on stone. It is the language of dream, gesture, symbol, memory. We have forgotten this language. We do not even remember that it exists. In order for us to maintain our way of living, we must, in a broad sense, tell lies to each other, and especially to ourselves. It is not necessary that the lies be particularly believable. The lies act as barriers to truth. These barriers to truth are necessary because without them many deplorable acts would become impossibilities. Truth must at all costs be avoided. When we do allow self-evident truths to percolate past our defenses and into our consciousness, they are treated like so many hand grenades rolling across the dance floor of an improbably macabre party. We try to stay out of harm's way, afraid they will go off, shatter our delusions, and leave us exposed to what we have done to the world and to ourselves, exposed as the hollow people we have become. And so we avoid these truths, these self-evident truths, and continue the dance of world destruction.

As is true for most children, when I was young I heard the world speak. Stars sang. Stones had preferences. Trees had bad days. Toads held lively discussions, crowed over a good day's catch. Like static on a radio, schooling and other forms of socialization began to interfere with my perception of the animate world, and for a number of years I almost believed that only humans spoke. The gap between what I experienced and what I almost believed confused me deeply. It wasn't until later that I began to understand the personal, political, social, ecological, and economic implications of living in a silenced world.

This silencing is central to the workings of our culture. The staunch refusal to hear the voices of those we exploit is crucial to our domination of them. Religion, science, philosophy, politics, education, psychology, medicine, literature, linguistics, and art have all been pressed into service as tools to rationalize the silencing and degradation of women, children, other races, other cultures, the natural world and its members, our emotions, our consciences, our experiences, and our cultural and personal histories.

My own introduction to this silencing-and this is similarly true for a great percentage of children as well within many families-came at the hands (and genitals) of my father, who beat my mother, my brothers, and my sisters, and who raped my mother, my sister, and me.

I can only speculate that because I was the youngest, my father somehow thought it best that instead of beating me, he would force me to watch, and listen. I remember scenes-vaguely, as from a dream or a movie-of arms flailing, of my father chasing my brother Rob around and around the house. I remember my mother pulling my father into their bedroom to absorb blows that may have otherwise landed on her children. We sat stone-faced in the kitchen, captive audiences to stifled groans that escaped through the walls that were just too thin.

The vagueness with which I recollect these formative images is the point here, because the worst thing my father did went beyond the hitting and the raping to the denial *that any of it ever occurred*. Not only bodies were broken, but broken also was the bedrock connection between memory and experience, between psyche and reality. His denial made sense, not only because an admission of violence would have harmed his image as a socially respected, wealthy, and deeply religious attorney, but more simply because the man who would beat his children could not speak about it honestly and continue to do it.

We became a family of amnesiacs. There's no place in the mind to sufficiently contain these experiences, and as there was effectively no way out, it would have served no purpose for us to consciously remember the atrocities. So we learned, day after day, that we could not trust our perceptions, and that we were better off not listening to our emotions. Daily we forgot, and if memory pushed its way to the surface we forgot again. There'd be a beating, followed by brief contrition and my father asking, "Why did you make me do it?" And then? Nothing, save the inconvenient evidence: a broken door, urine-soaked underwear, a wooden room divider my brother repeatedly tore from the wall trying to pick up speed around the corner. Once these were fixed, there was nothing left to remember. So we "forgot," and the pattern continued.

The willingness to forget is the essence of silencing. When I realize that, I began to pay more attention to the "how" and the "why" of forgetting-and thus began a journey back to remembering.

What else do we forget? Do we think about nuclear devastation, or the wisdom of producing tons of plutonium, which is lethal even in microscopic doses for well over 250,000 years? Does global warming invade our dreams? In our most serious moments do we consider that industrial civilization has initiated the greatest mass extinction in the history of the planet? How often do we consider that our culture commits genocide against every indigenous culture it encounters? As one consumes the products manufactured by our culture, is s/he concerned about the atrocities that make them possible?

We don't stop these atrocities, because we don't talk about them. We don't talk about them, because we don't think about them. We don't think about them, because they're too horrific to comprehend. As trauma expert Judith Herman writes, "The ordinary response to atrocities is to banish them from consciousness. Certain violations of the social compact are too terrible to utter aloud: this meaning of the word *unspeakable*."

As the ecological fabric of the natural world unravels around us, perhaps it is time that we begin to speak of the unspeakable, and to listen to that which we have deemed unhearable.

A grenade rolls across the floor. Look. It won't go away.
Here's what I've heard about your typical slaughterhouse.

The room sounds for all the world like a factory. You hear the clang of steam in pipes and the hiss of its release, the clank of steel on steel as chains pull taut, the whirr of rolling wheels on metal runners, all punctuated every thirty seconds or so by the pop of the stunner.

The rooms are always humid, and smell of grease as much as blood. The walls are often pale, the floor usually concrete. I have a picture from a slaughterhouse that will forever be etched in my mind. No matter how I try to look elsewhere, my eyes return to the newly painted chute that leads in from outside, not only because of the chute's contents, but because the color-electric blue-contrasts almost painfully with the drabness of the rest of the room.

Inside the chute, facing a blank wall, stand a steer. Until the last moment he does not seem to notice when a worker places a steam-driven stunner at the ridge of his forehead. I do not know what the steer feels in those last moments, or what he thinks. The pressure of contact triggers the stunner, which shoots a retractable bolt into the brain of the steer. The steer falls, sometimes stunned, sometimes dead, sometimes screaming, and another worker climbs down to attach a chain to the creature's hind leg. Task completed, he nods, and the first worker-the one who applied the stunner-pushes a black button. There's the whine of a hoist, and the steer dangles from a suspended rail, blood dripping red to join the coagulating river on the floor.

The steer sways as wheels roll along the rail, causing the falling blood to describe a sinusoidal curve on the way to another worker, who slits his throat. There is barely time to follow his path before the chute door opens and another animal is pushed in. There goes the stunner again, the hoist, metal, steam, the grind of meshing gears. It happens again and again, like clockwork, every half-minute.

We live in a world of make-believe. Think of it as a little game-the only problem being that the repercussions are real. Bang! Bang! You're dead-only the other person doesn't get up. My father, in order to rationalize his behavior, had to live in a world of make-believe. He had to make *us* believe that the beatings and rapes made sense, that all was as it should, and must, be. Now, it will be obvious to everyone that my father's game of make-believe was far from fun-it was destructive. My father rewrote the script on a day-to-day basis, thereby making everything right-he *created* the reality that he *required* to in order to continue his behavior.

In attempting to describe the world in the make-believe terms, we have forgotten what is real and what isn't. We pretend the world is silent, whereas in reality it is filled with conversations. We pretend we are not animals, whereas in reality the laws of ecology apply as much to us as the rest of "God's Creation." We pretend we're at the top of a great chain of being, although evolution is nonhierarchical.

Here's what I think: it's a sham. It's a giant game of make-believe. We pretend that animals feel no pain, and that we have no ethical responsibility toward them. But how do we know? We pretend that other humans-the women who are raped, for example (a full twenty-five percent of all women in this culture have been raped, and an additional nineteen percent have had to fend off rape attempts), or the one hundred and fifty million children who are enslaved to make soccer balls, tennis shoes, Barbie dolls and the like-are happy and unaffected by it all. We pretend all is well as we dissipate our lives in quiet desperation.

We pretend that death is an enemy, although it is an integral part of life. We pretend that we don't have to die, that modern medicine can cure what ails us, no matter what it is. But can modern medicine cure a dying soul?

We pretend that violence is inevitable, and in some ways it is. But can it be mitigated through better science? Rather than answer that question, most often pretend, sheepishly, that violence doesn't exist.

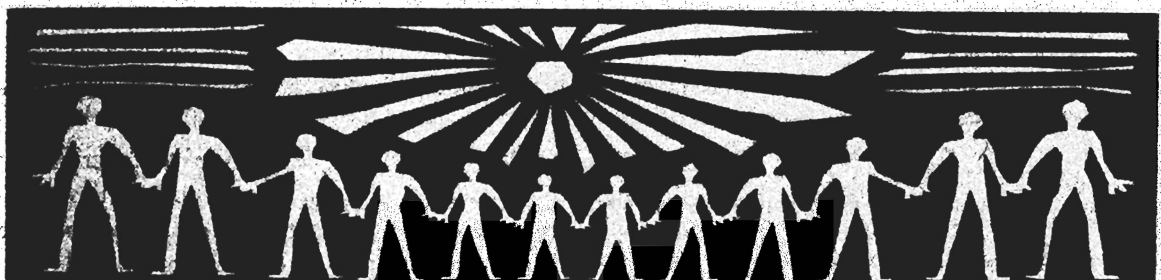
Science, politics, economics, and everyday life do not exist separately from ethics. But we act like they do.

The problem is not difficult to understand: we pretend that anything we do not understand-anything that cannot be measured, quantified, and controlled-does not exist. We pretend that animals are resources to be conserved or consumed, when, in reality, they have purposes entirely independent of us. It is wrong to make believe that people are nothing more than "Human Resources" to be effectively utilized, when they too have independent existences and preferences. And it is wrong to make believe that animals are not sentient, that they do not form social communities in which members nurture, love sustain, and grieve for each other, that they do not manifest ethical behavior.

We act like these pretenses are reasonable. But none of them are intuitive or instinctual; nor are the logically, empirically, or ethically defensible. Taken together, a way of life based on these pretenses is destroying life on this planet.

But a real world still awaits us, one that is ready to speak to us if only we would remember how to listen.

Taken from the Silencing chapter of Derricks' amazing book, A Language Older Than Words.



Against Cities

City n., pl -ies. 1. A large or important town. 2. An incorporated municipality, usually governed by a Mayor or Council. 3. A physical manifestation of humankind's war on nature.

Every year, states pour more and more money into 'fixing things up.' There are always people fixing cracks in sidewalks, streets, highways, etc. But it's all still there. Pouring more and more money and resources into cracks, and yet they never go away.

Every year, building owners pour more and more money into 'fixing things up.' Foundations shift and crack, windows need replaced, walls tear apart, roofs leak, it goes on and on. More money goes into the hole that magically appears again years later.

Every year, more and more money goes into therapy to try to 'fix things up.' There are new mental diseases being found all the time. Billions of dollars of pharmaceuticals sold, suicide goes up, escapism is at an all time high, and people just aren't happy. Year after year money goes in and the people loose out.

Cities are built upon stability. This is why millions and billions of dollars are spent yearly, to try to keep things 'up and going.' It defies the life source of Mother Earth and its permanence is quite frankly, impossible.

Every year, more and more money goes into waste disposal to 'fix things up.' Population rises, people eat, people defecate, and people throw things away. It begins to add up.

Sewage drains flood, pipes bust, landfills stink, and our trash covers the earth. More and more money goes in, as do chemicals go into our body, back out, then in the air, water and soil again.

Every year, more and more money goes into the crime industry. Prisons are built, no one talks to strangers, more cops, more laws, more security systems, more people willing to kill for and to protect possessions. More and more money goes in, less people go out, and more and more people are incarcerated.

And cities get bigger, people get scarred and move further away, and take the roads out with them. More roads, more houses, more pollution, more domination, more domestication, and less and less nature.

It all goes back to one thing, a tumor that appeared about 10,000 years ago. Big tumor, little name: stability. Not the kind of stability that 'goes with the flow of things,' but the literal stability. It extends more to the dependence on stability. It works like this: some people thought, 'why have only a few foods we really like when we can grow as much as we want.' This kind of thinking had intertwined with hunter-gatherer lifestyles, until some one decided to do it full time.

The greatest change this brought about was that this lifestyle required patterns and cycles that must be followed in order to survive. This is in contrast to previous societies, which could up and go if needed.

Obviously, earlier tribes who took this up could easily fall back into previous lifestyles (as many surely did), but as generations grew up in this way, they lost their abilities to leave. On top of this, agriculture based societies needed more land (Increase in food supply mixed with settlements equal increase in population.) and workers (The more complex the cycles, the greater the divisions of labor, the more workers needed.). So the agriculture lifestyles were generally not peaceful and easy to live by. They took what they needed, reduced options of lifestyles, created slavery, classism, sexism, casteism, and so on. This is all further explained elsewhere and is not the main idea of this essay.

The smaller, closer to nature tribes were more able to adapt to the landscapes. But the larger the society gets, the more space required. The more space meant planning. The population needed a constant and definite food supply this requires manipulation. Nature is chaos. There is no order in the way things are, which is entirely spontaneous. It is never constant, and depends on unpredictability to keep things working. To step out of this order is to step out of the natural world. For 3 million years, humans were a part of this natural order (and some still are). Because it was perfect? No, perfection doesn't even exist. It lasted because it works. Anything that has felt otherwise has become extinct (Save the 200 species that are pushed into extinction in the process of humankind's own journey there.).

So what does this mean? Essentially stepping into mass agriculture was the first step in the path to extinction.

And what does this have to do with cities?

Cities and agriculture are products of the short-sightedness thought of 'why have a little when you can have it all?' Cities are further down the path to extinction. Their foundations for existing are going against the way of the natural world. Cities are built upon stability. This is why millions and billions of dollars are spent yearly, to try to keep things 'up and going.' It defies the life source of Mother Earth and its permanence is quite frankly, impossible.

When highways and strip malls are built, it goes without saying that the intent is to be there forever. Nature's spontaneity is only taken into account in high-risk areas of earthquakes. This defies the root of nature, which says that things must go through cycles to maintain life.

Cities and the roads, farms, etc., that allow their existence say, 'we are taking this as it is now and not giving cycles a chance as long as it goes against our interests!' This is what cuts down the forests, dam rivers, make irrigation canals, paves, and so on. The civilizations that build cities are saying that they determine what Mother Nature needs in order to allow us life.

To put it softly, we aren't smart enough to figure in all the factors. We aren't supposed to be and we never will be. Mother Nature is a great mystery that cannot be revealed. If it were, there would be no reason left to live. (Humankind's defiance can be seen in their overwhelming search for the answer to this puzzle. In fact, searching too hard may be responsible for all devastation, since it looks right past all the answers we need, and takes a bulldozer down the wrong path.) This is the simple fact of life that we've denied, that denial has come back and hit us in the face every time, yet we still don't learn our lessons.

For years DDT was used since the factors of mass-produced food included increased populations of weeds and insects. Without knowing the full role these things played in nature's life cycles, the farmers saw them as enemies of productivity. Enter the world of pesticides. People from the war industry largely produced these chemicals. (If they can kill countries, why not pests?) And so they sought out to destroy every last one of them. DDT was just one of these. It did what it was designed to do and did it well. There was one little problem though it was giving people cancer. The problem was and is getting bigger though. Now it's not just DDT and lead paint, it's almost all the pesticides and microwaves and more. Is there a lesson being learned? Of course not! They can't 'turn back on progress!' So instead more corporations have to spend more and more money to keep us in the dark. But they raised the stakes (Of course, that's how technological innovation works, right? 'You have to break a few eggs to make an omelet.') Now instead of pouring on pesticides, they're splicing its DNA with animals, our food and us. This is how dependency works. 'If at first you don't succeed, try and try again!' 'GO FOR THE GOLD!'



So chemicals are poured into our foods and us, inside and out. It goes from there to our toilets, through a series of pipes (still getting rid of the lead ones), till it ends up in sewage pipes, in ditches, in purification tanks (to get out all of the bad stuff, that we know of.), and back into human made and supervised water holding systems. During this it mixes with other chemicals and gets 'processed' through other animals, evaporates and gets rained back down on us. (Have we forgotten about acid rain?) All of this so a group of humans can perform the basic necessities of eating. (And this is without even mentioning the horrendous acts involved in domesticating and 'processing' animals. On top of all the other brutish acts involved in getting and maintaining transportation for all of this), and processing the both.

In nature-based societies, these actions required little thought and action. They could be easily achieved, and if not, the people would pick up and go to a place where it could be done. But our society is the opposite. If its' needs can't be met in one aspect, the others are all sure to feel the blow. So when nature acts in a natural cycle, it may throw this all off. A tornado, hurricane or earthquake would have massive implications, but these things just happen. Our society cannot deal with this basic fact. And incorporating it is not possible. Cities cannot be rebuilt when the foundations were made all wrong. A mountain flattened off for a Wal-Mart, will still be susceptible to erosion, like all other concrete structures built hoping the earth will freeze its cycles, will be left in ruins.

Where are the humans in all of this? Humans are animals as much as any other species. Our only difference is that we think we deserve better than the rest of the world. Why? That I don't really know. But it's not all humans that think this way. Only a small portion did, and they felt sickened that we would still live as other creatures. So they started making up stories. Stories that involved every aspect that could be seen in daily life that they could contort so that it fit their interests: to prove that they'd be given the short end of the stick. They created a higher power that granted them not just with creation, but superiority. They had to be the best, so they 'fixed things up' to meet their demands. Animals weren't animals anymore; they were cats, dogs, birds, and all kinds of different species, genetically different. Then came the most important part: humans. We weren't animals anymore; we were made by gods to be gods. We deserved to be the rulers of everything and that is just what we did. Language was created and put into use so that it reaffirmed this superiority. We set up all kinds of new ideals of good and bad, strong and weak. What humans were best at became the new standard ideal of greatness. If another animal could do it, we had to too. Birds can fly, so we built planes, fish can swim, so we built boats and submarines, and if we couldn't do it, it's cause we didn't want to. Those other animals became filthy, and humans that still lived like that were below us. Missionaries tried to make them civilized, and if they didn't work, it's because they're inferior and we had the right to push them under our dominion as well. This went on and on, and now we are in the center of the ever-higher reaching climax. We went a far way up and we're finding more and more problems with being this far up. Some more possibilities went overlooked, and now some of us are starting to realize

maybe there was something down there that we needed. But 'you can't turn back,' and this has been the way things go. So we just keep digging further and further down into isolation and depression.

Our cities are run on technology and electricity. These things require complex set ups to go. You can't just plug a stereo into a socket; you need electricity to that socket, which is powered by a series of wires and pipes that come from generators, which make lots of noise to turn a 'natural resource' into energy. And taking that energy around requires more transportation. Which means more gas and more gas stations, or trains, planes, etc. All plentiful, all very noisy, and all taking whatever they need from the earth and leaving things the earth doesn't need behind.

Cities are built on property, which is central to the ideas of civilization. Nature provides life sources, we can control the amount that we get though by partaking in a hierarchical society that gives us more of the things we want and less of what we don't. We, of course, have to make some sacrifices, but we get more of the stuff we want, and the stuff we don't want is spread out more. So through the long process, we lose our long term interests and needs, but get some of our manufactured needs gratified immediately (or at least, after working to save up the money need to buy them, on top of the money needed to pay for living the life style which accommodates working for that money, on top of all the time it takes to fulfill these activities, etc.). So what to do with all this stuff? What if some people don't want to put in all the time and effort that you did? Well, you need to protect it. You need to put it in a place that's for you. You can't really do that out in the forest, at least not for this many people. You need housing, you need security systems for your housing, you need housing that keeps other non-human 'thieves' away, and you need something that is comfortable enough to contain you with all your stuff. Our current cities are the highest technology on the line in keeping people's stuff, and more and more, keeping the people who own the stuff tied up with it. So in order to have more of the things we like the best, we're all tied up in our little sections of the world that we work too long to borrow for high prices off someone who claimed it as theirs. It gets pretty lonely up here. We've got more crap than we ever needed, computers and TVs to keep us company, faceless and emotionless music to give us an outlet, hollow relationships, videos of the relationships we wish we had that are filled with drama, hot sex, and a happy ending. Everyone is saying that 'we've never had it better!' The rate of suicide, mental illness, overwork, debt, depression, and just outright disgust seem to say different.

The field of eco-psychology has done wonders to open up the obvious thing missing here: nature. If you go into the woods: you feel it, when you spend time in the desert: you feel it, when animals surround you: you feel it. There is something there in nature that we're not getting here. We're losing contact with the earth and with each other. We're pouring out to people that we've never seen or met, over the 'information superhighway,' built by the US military in order to never have to actually send real people into combat to blow away an enemy nation (who are after our stuff, of course). We've never had more stuff, but we've never been so emotionally dead. We stare at screens flashing ads, dead people and images to over-sex our sexual repression, stimulating our brains so much that we don't even notice anymore. The machinery that runs our lives for us constantly makes so much noise that we don't even notice that we're going deaf and losing our sanity to the constant ringing. We notice once we're born that we are taken into existence for someone else's reasons, and for this we almost never become whole. Our lives are so full of crap that we have no meaning anymore.

All this to try to fulfill the impossible idea that we need to attain perfection, all this so we can live in the filth holes of the world, and kill what remains of the wild so we never have to do anything for ourselves. We march off to school to be detained, to work so we can push ourselves over the limit to get more stuff in the end, into retirement, if we don't die first, so we can dwindle off our last years and dollars. We're setting up an impossible goal for ourselves. There's a high point that we will never achieve, but are willing to die, and in some cases, kill for, and what for? The rest of the planet, ourselves included, was happy and working for more time than we could imagine. We weren't perfect, but we got what we wanted and didn't destroy it all for others in trying to do so. So why keep the towers that push us into spending eternity trying to hold them up? There was something there that worked, and it kept things going because it was right.

So where to now? Do we keep going on as we've done before and hope the next technology, the next 'fix it all' pill, will work and undo everything else, without any negative side effects? Why don't we look back and say, 'this was a mistake from the start and we can't go on like this.' It's not some big loss on our part, everything we need is still in nature, less accessible obviously, but nature will heal itself. We give up our crap to live lives without the great void lingering over our pathetic existence. We have to take back our lives from those who profit from us being in this hollowed state and not let them get the chance to take it back. We have to abandon our empire as those in the past had. It is flawed and unsalvageable, so we need to find a way back into step one and stay there. The only thing between here and there is the thought that what we are doing is right, and that we can't turn back. So we're at a crucial point now, do we

keep going and let extinct ones tell us the right answer, or do we step out of our hole and into life. The boat is sinking, are you going to drown with it?

-Kevin Tucker

The Creation of Disaster

One can't help but feel remorse for the thousands of victims involved in the massive earthquakes that recently hit India. Despite one's political views, the kind of hardships many have had to endure because of this incident, has granted a good deal of sympathy from those aware of the situation.

But what are the lessons being learned? Is the aid sent with the notion that it will help rebuild the areas that have been struck, or will it go to help prevent. Either way, the most likely outcome will be that the tragedy will go down in history books and the dead mourned, but India will rebuild, and business will go on once again. That is till the next earthquake or other 'natural disaster' strikes. This wouldn't be unlikely, as it is how every other major 'disaster' of recent times has been treated. This isn't the first or last incident of this caliber and type to occur, so what do we do? We rebuild and move on, with more effort and passion than before, to help hold up the impossible ideal that we can sustain our way of life.

It is becoming more and more necessary that we re-assess this reoccurring situation. The mentality that no matter what cards nature deals us (even if those cards are dealt by global warming or underground testing of nuclear arms or some other 'necessary evil of progress'), we will endure, and each time with more vigor and endurance. Every time a 'disaster' of this type occurs, we treat it as if nature has done us wrong. In many cases, we don't even offer more than sympathy and aid to those who suffered, primarily out of joy that it wasn't us who were forced to endure such hardships. Either way we turn a blind eye to the reality of the issue: that nature acts in cycles that we cannot possibly understand.

The balance of nature, and our attempts to refuse it.

The cycles of nature are completely different than any human cycle that has been created (aside from the basic birth to death cycles, which as much as we try to, we can not change.). The cycles of nature are built upon a balance, which has kept the natural world functioning for its millions of years of existence. They are unpredictable and chaotic. They will never come and go in the same way, or even have the same individual effects. The only thing they will do for sure is catalyze the life cycles of all living things. This is what provides the air we breathe, the food we eat, the water we drink, and everything else that allows life to occur on this planet. Is it disaster? No, disaster entails destruction in a very negative sense. It implies misfortune and death (of course, this itself provides insight to the inner functions of civilized-conquering-rational thought). Is a life cycle something destructive? Of course it is not. There may be death involved in it, but it is not the end of life (as our languages would imply), but the flourishing of life. Nature will replace and renew itself; this is essential to life (the outlook that death is something to be mourned is another part of our self-removal from the whole of nature.).

So how does this become a 'disaster'? It's obvious that there is misery involved when things like the earthquake in India, massive floods, ravaging fires, and so on, but why is this? Did the earth in India suddenly open up and devour thousands of bodies or did the movement of the crust (a natural cycle of ecological sustainability) cause the foundations of the unsustainable, above ground structures to be off set, and in most cases, to the point of collapse? Despite our growing up with science fiction and outrageous stories of action and adventure, we know that the Earth does not open up and swallow thousands of lives when an earthquake hits. So the obvious problem is that the misery is caused by the fact that our towering cities cannot take the cycles of the Earth. This has been the reason for lots of highly paid developers try to create foundations that can take slight movements in the Earth's crust. However, it has not been the reason for a mass rethinking of the foundations of civilized thought. Incidents like this are signs of the Earth screaming, 'enough is enough!' but we're not listening. Instead we come together to come at our loss of domination to nature and work to reclaim our throne. There is something inherently wrong here.

What constitutes a disaster? Or better yet, what causes the misery of a disaster? This Earth has been inhabited for millions of years by billions of species, yet civilized humans seem to be the only ones who fear the natural cycles. Why is this?

The foundations of civilization are obvious: humans felt that they would modify their surroundings to suit a lifestyle that would provide them with more of what they wanted. Was it all humans? No. Isn't it because we are formed in the image of God, and the Earth is left for our dominion? No, we existed well before civilization and lived as all other species do, but it should be no surprise that the idea of God only arose when it came to tricking the mass of people who would have otherwise been slaughtered by a thoroughly convinced minority. The idea of God/s gave justification for the war humankind would wage on nature to become its' kings. Does this mean that there is no god/creator/external power? No, there is obvious reason for skepticism, but there is no way of knowing either way. Regardless of if God does or does not exist, it is obvious that there is no glory in the mass destruction civilization has caused on nature and its' inhabitants. With or without God, we are headed towards suicide (this fact is widely seen, and it will not be the focus of this essay to deal with this issue more in depth.).

Polluting the Web of Life.

All things are dependent on a web of life; further than they could know exists, in order to perform the bare minimum of survival functions. This dependency is fixed upon the cycles of life, and while there is

room for change, it requires balance. When balance is lost at one end of the cycle, the entire web will be affected. This is not uncommon, and that is why nature goes through cycles to keep the balance of life in order. All things follow this basic rule of existence, and those who don't become extinct or fall back in line. This is how life works, whether we like it or not. As the case would be, about 10,000 years ago, a group of Homo sapiens decided they didn't like it. They decided they didn't like it. The mass of Homo sapiens lived by gathering, hunting and in some cases, small scale agriculture (but by no means the sole or primary means of providing the basics of life.). This group decided that they would partake in full-scale stewardship of the Earth. Unlike other groups, this one required a change to the order of things. The amount of change gradually increased as the dependency and surplus led to excesses in population and need for more resources. In line with this change was settlement. In order to consistently grow food, there needed to be a constant and long-term involvement with certain areas of land. This is where the dependency on the web of life moved to become a dependency on sameness. In order to provide for the group, there needed to be a certain amount of food available. Any unforeseen blow to this would result in devastation, as long as alternative means of survival were not available.

As any of us can see as we look upon our current situation, that group grew and 'conquered' until it required the entire planet to play different parts in providing the necessary (and increasingly more and more unnecessary) elements for survival. The foundation of this has been stability of the land. The majority of physical structures have risen in the last five centuries and have required constant maintaining, or they are subject to the laws of gravity. They are built upon the impossible idea that nature will refrain from its life cycles where we have placed our flags of domination. This brings us to our current state of disasters.

The disaster of dependency.

In the case of an earthquake, non-civilized life would feel little effect. There is always the possibility of a tree falling on an unsuspected animal, but this is in light of our situation; in which a building will collapse, becoming a tomb for thousands of unsuspecting inhabitants. The first situation, which may cause temporary hardship, is by no means a large-scale center of devastation. When a city is torn apart, it becomes a prolonged hardship. The people in the city are dependent upon life following the synthetic cycles of civilization. If there is no food on the shelves at the grocery store, they will starve. If their workplace is smashed by such an incident, they won't have the money to buy food. If something like a fire were to wipe out their living space, they would be left with little and their own lives would be at stake. In all cases, the communities surrounding may provide some help, but what of the case of such magnitude as India's earthquake.

The message is clear, as long as we are dependent on some impossible ideal of sustained life cycles in order to meet the needs of a synthetic society, our existence is futile. The earthquake in India is one of many warning signs that our lifestyles are out of balance with nature, and if we don't do something to change it, we face certain extinction.

The earthquake of India is an extreme warning, and many may feel that they are living in an area where they are unlikely to share the fate of the thousands of Indians. We need not look far to see the warnings closer to home, or in them for that sake. Almost every day on the news you will hear of the tragic deaths of a family who were sleeping when a fire took their lives and all earthly possessions. Or maybe one member awoke and nearly died while trying to save all the possessions they couldn't live without. The cigarette someone flicked on their yard, or the pot the accidentally left on their stove, or the electrical outlet that was faultily wired, or the gas leak in the furnace may have started the fire. There's a million ways to die in any of our modern structures. A fire is just an example, trying to prevent this inevitable possibility won't keep you from falling down the stairs, or from having a sharper possession seriously wound you in a strange accident that you never thought would happen (especially not to you!). These things happen thousands of times a day and we turn the blame for each incident towards whatever target is available. The reality of the situation is that there is an entire system of thoughts at work here that perpetuate this system.

The failure of control.

Control is a central component to civilization. The control of nature is impossible, as has been shown above. This hasn't stopped us though, our reasons for attempting to control nature's cycles are obvious: they destroy what we work so hard to build and maintain. Erosion takes its toll on the strip malls we build. Gravity takes its toll on skyscrapers (and planes regularly). And when we strip the tops of mountains and hills away, the winds and rains are destroying more and more of the structures we build in their old places. There is no stopping nature, and our attempts will fall back on us.

This is especially clear when it comes to 'forest management.' We have specialists who spend years in schools learning how to extract resources from nature, in a way that may allow some life to still exist beyond its direct resource needs. This is of course not exempt from the massive deception and corruption that the power we have self-proclaimed has instilled.

A forest fire is not a disaster, no matter how hard we pretend one is. What happens in a forest fire is beyond our capacity of knowledge to understand. It is becoming increasingly clear though, that what is taking place is a revitalization of life in the forests. However, when we sanction the remnants of nature off into 'parks,' we have to provide a service to those who feel they pay for them to not be cut down. That is those 'parks' exist for the amusement of the city living, taxpayers (most unaware of the massive

deforestation going on on those lands.). So they have to keep the parks in order for those who come to see them, and to let a fire play itself out naturally could be devastating. So in the name of preservation, a forest fire is doused with chemicals, which will later, find their way back into rivers and streams, soil and air, and the bodies of a life (of course, this also includes unnatural fires, such as those caused by campers without the decency to watch their own flames).

There is a fear that the fire will spread to nearby cities. Again, this is the disaster of our dependency. Tribes and animal societies never worried themselves of these things, because they aren't a threat. Fires didn't brew in basements and gas lines, as they obviously don't have these things. They don't wipe out one's surplus if they don't have one. It can be a hardship, but it is not deadly as it is to us. Nonetheless, this doesn't stop us from trying to control nature. We poison the environment and ourselves to give the image that we can sustainably control nature. It is beyond our control.

The faulty foundations of civilization.

The foundations of civilization are built upon shortsightedness. We see only what is resourceful for us, but the entire web of life is beyond our contemplation. When we exterminate insects or rodents, we don't understand why there has been an increase in the population of other 'pests.' The web of life balances itself, when we only see the parts closest to use, and carry forth with no respect for life outside of that, we throw the balance off. When we clear-cut the rainforests, we don't understand why the trees aren't healthy like the ones before. This is because we didn't know that they need bacteria that take hundreds of years to flourish, but we destroyed them all when we cleared out the forest before hand. It's not an issue of lack of knowledge, it's just a fact that civilization has refused to acknowledge: life is too complex to try to understand all of its functions.

We aren't meant to understand it all, only to carry out our part of the cycles. When we stepped out of our cycles and set forth towards domination of the planet and its' inhabitants we overlooked this basic fact. Towards the point of near total domination (taking us into the very core of life as we know it, DNA), we are realizing more and more the results of our shortsightedness.

Centuries of carefree industrialism have caused massive implications for the ecosystems, and the reality of this has been hitting us in the face and giving us tumors for years now. Obviously, this should be ground for a massive rethinking of the basic assumptions of civilizations. However, it's only led to slight greening of the industrial system and massive trickery on the part of public relations. We still live by the dictum of 'progress by any means necessary.' The circle of 'necessary evils' is constantly expanding to meet the level of resources needed to fuel the death culture. Our rationality of determining what we will allow to happen in order to fill our consumptive lifestyles is pulling from the depths of greed in the name of our representation-turned-god, money.

Our air, water, soil, and very essence of life are being polluted. We live by the out-of-sight, out-of-mind mentality, as we throw out what we feel we have no use for into the heaping trash mounds that surround our cities (and beyond those limits, as our trash is now being poured into space and underwater.). This all to keep up the idea that we are superior, and exist outside the realm of nature, that we have the ability to control it, and determine its' fate that we can reach into the DNA and manipulate evolution to keep up with the diseases (the bi-products of industrial/ technological existence). We are covering our ears to the warnings of nature that this is not so, but that won't keep the consequences from pushing us into extinction. We have to start listening, and ask ourselves, "is it worth it?"

Learning lessons from destruction.

It is beyond obvious that we are not meant to rule nature. What is it that we are holding on to that we can't just let go of? Our mediated existence, the future we constantly look forward to but never reach, anticipation of not having to work anymore to meet the basic needs of survival, all our material possessions that could be wiped away in an unpredictable fire, yet we would be willing to die for. The whole of civilized existence is a burden, on the planet and our own lives. How long will we try to hold up the impossible empire? How long will we try to justify our destruction, when the very thing we are worshipping could destroy us at any second?

Our lives are at risk in civilization. We never know what disaster could happen or when, but we are trapped. Everything around us could take our lives and what would we have to show for it aside from a contribution to the impossible dream, and it won't be shedding a tear at your funeral. Disasters are one of the many costs of civilization and settlements, they will occur as long as these things exist. So do we start listening to the warnings or do we learn lessons from societies that function in balance with nature? One solution ends in disaster and the other solution is life. It's up to us to choose which will be our fate and to act upon this decision.

-Kevin Tucker

WHOSE FUTURE?

My advice or exhortation is the same to everyone, but especially to you who have the most to lose: Fight Back.

We're on a death march with the destination coming into clear view.

Bill Joy, founding CEO and chief scientist of Sun Microsystems, says we have maybe thirty years before genetic engineering, nanotechnology, and robotics become fully self-replicating. The high-tech Brave New World will then rule us directly.

One hundred species of plant and animal life go extinct every day, and that number continues to inch upward. The oceans are dying. Proliferating studies tell us that global warming, increasing steadily, will kill the biosphere within a few decades. Ozone holes get bigger, and cancer has become epidemic as air, water, and soil become increasingly toxic.

From the age of two children are now liable to be prescribed Ritalin and/or anti-depressants to drug them into compliance with an ever more empty, unhealthy life-world. Kids shooting kids at school has become almost a commonplace, joining the horror of multiple-homicide rampages at home, work, or Burger King. The teenage suicide rate has tripled over the past three decades, and forty to fifty million Americans are on Prozac. "Mystery" afflictions-for which there is no known cause-from chronic fatigue syndrome and fibromyalgia to False Memory Syndrome torture millions, as do eating disorders, health-threatening obesity, and a host of other kinds of immiseration. A sterile, isolating, technicized society, truly pathological in its engulfing impoverishment.

Resist. Break ranks. Trust your desires. It's not you who's fucked up.

The cancer-like domination of technology and capital must be stopped and dismantled.

After thirty years a current of radical opposition is developing and it needs you.

The new movement is anarchy, which is about freedom, health, authenticity. Crossing the threshold into your adult years, how much freedom, health and authenticity do you think the Megamachine will make possible for you? Does it not offer, instead, a "life" of mediation, hierarchy, and isolation on a dying planet?

We humans didn't always live like this. Our ancestors, who used fire to cook fibrous vegetables 1.7 million years ago, had a qualitatively different existence until just 10,000 years ago. Our adoption of agriculture brought division of labor and domestication. Until then, humans lived in keeping with an egalitarian ethos with ample leisure time, gender equality, and no organized violence. Archeological studies in various parts of the world demonstrate this, our true history:

Unknown to most, this has been the mainstream view presented in anthropology and archeology textbooks for the past few decades. It sounds utopian, but it's now the generally accepted paradigm, and has had heartening implications for a growing number of us in the new culture of opposition. If we once-and for so long-lived in balance with nature and each other, we should be able to do so again. The catastrophe that's overtaking us has deep roots, but our previous state of natural anarchy reaches much further into our shared history.

Check out your life, as sold to you by this lying system. For you, and for all of us, we must break the spell of denial and reclaim our birthright. Come alive and fight!

-John Zerzan

EUGENE ANARCHIST ZINES

Break The Chains is the bi-monthly newsletter of the Northwest Anarchist Prisoner Support Network. Each issue contains new info about political prisoners in the Northwest. Available for two 34 cent stamps.

Black Clad Messenger has put out 14 issues in 2 years and continues to produce a journal of non-compromising anarcho-primitivist ideas and action. Available for \$1

Labia Licker is a new feminist zine about confronting patriarchy in the anarchist movement and society at large. Also available for two 34 cent stamps.

Disorderly Conduct is a new insurrectionary green anarchist quarterly giving an analysis of the global resistance movement and a slice of life in Eugene. Fuck the Civil, Let's Get Disobedient! Available for \$2.

Earth Liberation Prisoners is a monthly newsletter supporting prisoners from international struggles to save the earth. Available for two 34 cent stamps.

Green Anarchy is a journal of green anarchist theory and practice. Available for \$2

Rob the Rich and Fuck you Bearden! Are two awesome zines by anarchist prisoner Rob los Ricos. Rob was arrested and sentenced to 7 years in prison for throwing a rock at a violent pig in self-defense at the infamous June 18 (99) reclaim the streets "riot" in Eugene. Both zines are \$1 each.

Fuck the System is a jailhouse zine by framed activists Jeffrey 'Free' Luers and Craig 'Critter' Marshall. This zine contains info on their case as well as persona and political writings by both men. Money is desperately needed for their legal defense. Available for \$2.

All available from AAA PO Box 11331 Eugene, OR 97440
(Send blank checks and money orders or well concealed cash)

An open letter to the poor fella who lost his dream house to the ELF

There once was a schmuck,
Some may say he was quite the dumb fuck.
He had a dream,
The Amerikkkan one it would seem.
He built a fortune,
On the backs of those who received a small portion.
And with that overwhelming wad of cash,
He wanted his dream house to be built.
But all that was left was ash,
And for this he felt no guilt.
And out came the cry,
"But I'm just a small fry!
I never hurt no one!"
Overlooking the destruction building his dream house had brung.
And the media did shed a tear,
For the ELF had a struck a fear.
"It's not people they're after,
But the possessions that make us their master.
If they open up the people's eyes,
We may watch as our empire dies."
And so the mega-machine yelled far and loud,
"We'll smash those who oppose us,
suffocate them in a pepper spray cloud,
teach a lesson of the power of the state apparatus!"
But much to their dismay,
Their yell has rung hollow and to this day,
The ELF has fought in every way,
And are here to say,
"While you rape our mother Earth,
we'll return the sentiment with a torch."

-tatonka

The Continuing Appeal of Nationalism among Anarchists

■A review of Hakim Bey's Millennium■

According to Hakim Bey, he wrote *Millennium* to answer to the question of whether he still holds the position he staked out in *TAZ*. By reading *Millennium* we can both understand Bey's current theoretical position and how he placed *TAZ* in the first place. First off, Bey notes that between the two books the world changed: the Soviet Union fell apart. This has radical implications for anarchists. Before the fall, anarchists were the "third way" (not to be confused with Tony Blair's Third Way) and the real opposition to Capital was the Soviet Union. With the Soviet dissolution, anarchism has become the other of Capital. Where as when anarchism was the third way, anarchists could hang out in the cracks creating Temporary Autonomous Zones and not really confronting Capital or the State, we no longer have that luxury. Bey admits that it took him some time to realize the difference that this made; in fact, in the early nineties he still counseled anarchists that the present was like the Dark Ages and, as with the mystics and monks Bey so loves, we should hang out and meditate in the monasteries until they are over. It seems that it took the Zapatistas to wake Bey to the implications of anarchism becoming the primary opposition to Capital. In *Millennium*, Bey concludes that *TAZ* is no longer an option, now we must leave the monasteries and begin the Jihad (the revolution).

But what is this Jihad Bey has declared? With a jumble of badly digested academic, post-colonial theory, the writings of Deleuze and Guattari, Islam and the sound-bytes of Subcommander Marcos, Bey paints a colonial picture of our 'newly' globalized world. In Bey's world, capitalism and the state are no longer the central enemies (in fact, they begin to drop out of Bey's analysis, as capital no longer exploits or alienates, it only produces 'sameness'); instead, colonialism in the form of globalization that produces 'sameness' (homogenization) is what we must confront with a revolution of 'difference.' With this logic, the form revolution must take to protect difference, to fight colonialism, is national liberation. Thus, Bey's acritical support for the EZLN revolt (a revolt Bey joyfully calls the first postmodern revolution).

For Bey, difference is constituted by ethnic nationalism. Accordingly, we need to understand the "revolutionary implication of culture." (43) Or, more directly, Bey states, "...true organic integral difference is revolutionary, now. It has to be, because it's opposed to the single world, the mono-world, the mono-culture of capital." (25) We have to ask, however, what is "true" or "organic" about ethnic nationalities? One of the central problems with Bey's anti-colonial outlook is that it tends to naturalize nationalities and thus nationalism. It makes them seem natural and eternal instead of historically specific and socially constructed. Contra Bey's reading, nationalities are produced at certain times and by certain forces. And, instead of just assuming they are eternal and fixed, as Bey simplistically does, we need to pay attention to how such ethnic differences come to be created and articulated by political and social actors for particular reasons:

Bey does allow for "positive" and "negative" difference or particularities (nationalities). Positive or "true" nationalities are those that aren't imperialistic (those that stay in their borders and don't dominate their minorities). Bey offers the examples of the Zapatistas, Bosnia, Slovenia, Macedonia, the Ukraine, the Kurds and the Chechens as positive nationalities and nationalisms; and, he cites the Serbs and Russia as negative or hegemonic particularities. Yet in fine New York Times style, these nationalities in and of themselves remain unquestioned. This is the weakness of Bey's sameness/difference dichotomy, in which, he tells us, we have to choose one or the other. Thus instead of acting in revolutionary solidarity with the struggle against the state and capital, we should choose difference or nationalism (versus globalization), and try to influence it to take the non-imperialist, nice form of nationalism.

The Poverty of Choice

Bey's either/or choice is an expression of the poverty of imagination inherent in much anti-globalization rhetoric: sameness or difference, globalization or nationalism. Thus Bey says, "...one cannot help but supporting Chechnya and the Kurds." (100) We can't help it, or as he also says, "we have to choose...." In Chechnya nationalists have begun to institute Shariat law and the death penalty (of course, for Bey, law and the Shariat have been redefined as no less than

"the open road of the aimless wanderer." (41)). Kurdish nationalists have been crushing all internal dissent for years; perhaps Bey should speak with Kurdish anarchists before jumping on the nationalist bandwagon. One wonders where Bey would stand in relation to the war in Kosovo. He has already stated that Serbian nationalism is bad and Bosnian is good, so I suppose he would stand with the KLA nationalist government in waiting (for Bey, there is the added benefit that the Kosovo Albanians are for the most part Muslims). Unfortunately for Bey, the KLA are now aligned with NATO, a force for 'sameness' if there ever was one. The contradictions of nationalism begin to mount.

The State versus Globalization

Bey's anti-globalization ideology goes as far as to set up a facile opposition between globalization ('sameness') and the nation-state ('difference'???) . Bey states: "Like religion, the State has simply failed to 'go away'—in fact, in a bizarre extension of the thesis of 'Society against the State,' we can even reimagine the State as an institutional type of 'custom and right' which Society can wield (paradoxically) against an even more 'final' shape of power—that of 'pure Capitalism.'" (96) While in TAZ Bey, unlike many other anarchists, was simply waiting for the state to 'go away' on its own, in Millennium he has decided that, since it didn't disappear, we could use it to fight Capitalism. Of course, in order to do so, we need to take over the state, to control it: Hakim Bey for President! Once our trusted comrades are firmly in power they will dismantle Capitalism and shore up the nationalist venture. Yet, while Clastres' 'Society Against the State' shows that society developed customs to oppose the concentration and institutionalization of power, the nation-state grew up working with capital from its birth. Unlike the customs of gatherer/hunter societies that work to defuse power, the nation-states laws and institutions are organized to facilitate and protect the accumulation of capital.

One of the central myths that much of the current talk about 'globalization' propagates is that the state is opposed to the global accumulation and expansion of capital. Somehow there exists a "pure Capitalism" which needs no state to protect its property system, guarantee its currency, mediate its disputes and contain social conflict. But to realign ourselves with the state and nationalism is to align ourselves with the reproduction of capitalism as a system and against a certain set of capitalists. There is no "pure Capitalism" that wishes the state would disappear. The logic of capitalist accumulation continually works to refashion the state as it develops and changes its needs. Bey seems to think that globalization is about to do away with borders and the state. Yet the reality is quite the opposite. While borders are becoming more porous to the movement of goods and capital, they are becoming more controlled in terms of the movement of people. This works to capital's advantage as capital needs to control and divide labor in order to increase exploitation. Without borders the poor could move from the third world where the rate of capitalist exploitation is highest and to areas where the living standards of the working class are much higher. Thus Bey's nationalism actually works hand-in-hand with capitalism to insure the maintenance of borders and the control and division of labor. It is no surprise, therefore, that ethnic-nationalism has become one of the organizing narratives of the '90's. It is the flipside of the narrative of globalization. These hegemonic narratives limit the imagination's capacity to think of a different world. Thus they contain and recuperate oppositional forces. It is for this reason that we must always be careful of setting up such simple dichotomous choices such as Bey's 'sameness' versus 'difference' or globalization versus nationalism. We must demand what has been made to seem as impossible instead of falling into ready-made categories of thought.

Poetic History

Bey's theories are grounded in history; unfortunately, his post-modern "poetic history" has more akin to myth than to a radical, critical history. The pirates of North Africa become "pirate utopias" without mention of the fact that their ships were, for the most part, powered by slaves at the oar (sounds like Bookchin's utopic slave society of the Ancient Greek city states). Co. Qaddafi's "Green Path" is part neo-Sufism, part anarcho-syndicalism. (44) The hierarchically organized, ethnic-nationalist Tong in China becomes an inspiration. And religion becomes revolutionary. Bey goes so far to state that "...it seems clear that without religion there will be no radical revolution." (84) The history of the Tong is rewritten or badly read by Bey to make them Taoists who supposedly collaborated with anarchists in the 1911 revolution in China. (84) The weak connection between the Tong and Taoism is about as weak as the connection between the Tong

and the anarchists. We also shouldn't forget that the 1911 revolution was a nationalist revolution, something that doesn't bother Bey at all. And from this argument we are supposed to realize that religion is necessary to revolution. It is by such poetic rewriting of history that Bey claims to be able to save the concept of 'folk' or 'nationality.' "This concept was looted by base reaction and distorted into hegemonism of the worst sort, but it too can be rescued (an 'adventure' in itself). [We need to re-read Proudhon, Marx, Nietzsche, Landauer, Fourier, Benjamin, Bakhtin, the IWW, etc.—the way the EZLN re-reads Zapata!]" (45)

Bey's poetic history romanticizes cultural difference. Bey has called for a romantic Orientalism (are there other types?) that stresses the difference of the 'Orient' from the West. They were spiritual and we are secular and rational. This is the same argument that European Orientalism made over 100 years ago to justify its conquests. Bey's favorites are romantic Islam and Taoism. In this poetic history of firm cultural difference, the individual tends to disappear, as do some of those annoying facts.

Such romanticization, however, has little to offer a truly revolutionary movement. Instead, we need a critical history that exposes such romanticizations that help nationalist history maintain its dominance. Poetic history works with nationalist, mythic history in making ethnic-difference seem natural, fixed, and eternal. Critical history denaturalizes hegemonic history and allows us to imagine a truly different world as opposed to setting up the simplistic choice between globalization and nationalism. We must think outside of the dominant narratives that capitalism puts forth to us, and blinds us with.

Unfortunately, just as TAZ, with its implicit suggestion that anarchists wait in the cracks for the state to crumble, was an expression of the weakness of the anarchist movement in the late '80's, Millennium, with its more explicit demands that anarchists align themselves with nationalism, religion, and the state, is a measure of its weakness in the early '90's. Hopefully, with the recent upswing in direct action by anarchists such expressions of weakness may be left behind as historical relics of a movement that had temporarily lost its ability to imagine and demand the impossible.

This is taken from the first issue of Killing King Abacus, a great primitivist zine from San Francisco. It contains some of the more on the edge writings of our times and translations of writings from anarchists all around the world. The first issue has writings from Alfred Bonanno, Nikos Mazotis, Bleu Marin, Julio Cortazar, Albert Libertad, *Diavolo in Corpo*, *Canenero*, Neither Their war nor their peace, ELF, and the editors of KKA. We highly recommend this and all the other publications from Venomous Butterfly, Elephant Editions, and Willful Disobedience zine. All are available for a few stamps or dollars from:

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Conspiracy is Unnecessary.

As of today, Comrades of Kaczynski is hereby established as an insurrectionary affinity group. Not all members of our group participated in this declaration, and it should be understood that all representation is false and this declaration only speaks for its writers. In the hope that others are inspired to take up arms, in both a literal and symbolic sense, against the whole rotting order, we deliver this communiqué. Fellow revolutionaries, come, walk with us in the moonlight, let the darkness blur the divisions between all forms of life and reclaim our wildness. We are quickly becoming feral, and thus we are more fed up with civilization and any forces that wish to maintain this disgusting status quo. Those who make revolution halfway are digging their own graves. As Kaczynski did with both bombs and his manifesto, we desire a collapse of the spectacle daily life has become. We are never bored, and we are always planning. Collapse is near, and we are happy to be a part of it. As of this delivery, we have confirmed that our numbers are in the millions. This appears to be growing exponentially. A world full of rubble awaits. Freedom is ours. As outlaws, we're already free. Until the rest of the planet is free from domination, we will happily and playfully wage war.

No revolution will occur without outside support for the prisoners of war. Behind bars, in the deep concrete stomach of Leviathan, our brothers and sisters sit, filled with rage, and ready for battle. Most of these prisoners are unknown to even the most seasoned of anarchists. Ted Kaczynski's case is a good judge of how deep a person's critique runs. Who has the proposal for a perfect target? Anarchists who choose to confront this whole mess of a civilization can see deep into the workings of the machine. To some degree, almost every American, through first internalizing consumer ideologies, then physically becoming a gear in the works, does his or her part to keep the machine running. So, you support Mumia Abu Jamal? And is he not deemed a cop killer by the system that has imprisoned him? Yet even the most liberal of activists has the sensibility to question the authority of the system in Mumia's case. A large contingent of his supporters even condone the murder of the pig, as our group does, yet they are still fearful of supporting Kaczynski. Even believers in the legal system have ample evidence to suspect political harassment. A coerced confession does not convince the Comrades that Kaczynski is guilty of anything. We support him in either case. Take a moment and decide for yourself how you fell about Kaczynski, forget about your conditioning and take the driver's seat.

It is through our understanding of how this system operates how we gain power. We pledge an alignment with the Future Political Prisoners of America (FuPPA). As we are all anarchists, we understand that while we reject even the spirit of the law, it can still physically bind us when it takes forms such as jail and concrete. AS police repression against us grows to resemble the level of repression that has always been prevalent in poor areas everywhere, more of us will be imprisoned. Powerful and militant support for our warriors on the inside—Maziotis in Greece, Thaxton in Eugene, Kaczynski in Colorado, etc.—is of utmost importance. Jails are ripe for revolution, when people have nothing to lose, their true power can be realized. We must learn the lessons from the IRA, who insured that guards would not get too rough with their comrades without retribution.

Insurrection exists on the boundaries of every assumption. In the words of the situationists, we will ask for nothing, we will demand nothing, we will take, we will occupy. Stop asking for freedom from the very people who have

made the word necessary by separating us from the wild. In every action taken, we will never be satisfied with anything less than a full collapse. No more half-assed reformist band-aids. Those who fight and settle for petty reform are as much our enemy as those who enforce law, for the system could not carry on without the semblance of resistance the left provides. A community garden is insurrection. Free coffee on the sidewalk is insurrection. A letter bomb is insurrection. Settle for nothing less!

Why are we Comrades of Kaczynski? We believe that in becoming outlaws, we also become feral. As we reject the conditioning society has given us, we start to shed the layers of domestication that are so precariously held up by our assumptions. The example set by Kaczynski, life deep in the forest for over 20 years is an inspiration to us. Also inspiring is the DIY spirit of the crimes. Conspiracy becomes unnecessary and the law is confused and knows not how to react. We are fed up with boring, tired actions. Kaczynski introduced once again, the element of surprise.

Our targets are many, but with growing revolt the whole world wide, destroyers of the planet will be forced to withdraw and power structures will quickly be dismantled. There is no reason that we cannot succeed in this goal. Structured in time can be forgotten shortly after every clock is smashed. An analogy can be drawn here. Authority would be forgotten shortly after every authority is hung. There should be no shame and no discussion of nonviolence in the killing of our oppressors. This is a war, and everyone who recognizes this must continue to heighten the battle. It seems the peacenicks think of this all as fun and games, but for us, the revolution is now, and it cannot be separated from everything we do. The more we make love, the more we want to make revolution, and the more we make revolution, the more we want to make love.

From now until the end of time and beyond, we declare our full support to any and all entities on this planet that struggle for freedom and never ask for anything. We know that our dreams are constantly realized as we deconstruct everything in our path. Concrete is never permanent. We are in solidarity with every crack in every structure ever built. We fight in the spirit of salmon swimming upstream, and the water eventually forcing its way through every dam. We can never be imprisoned and we will never die. We need no flag, the green of the leaves and the black of the night are our banners.

People in power:

Your world is soon coming to an end.

You Cannot Win.

Comrades of Kaczynski Group

Beltane 2000 Communiqué

He Tried to Save Us is the first pamphlet from the Comrades of Kaczynski. It has essays by, about, and for Ted Kaczynski (the alleged Unabomber). We highly recommend reading this. It is available for a few dollars from:

Anarchists Anonymous PO Box 580444 Minneapolis, MN 55458

Anarchist Action Collective PO Box 11331 Eugene, OR 97440

Coalition Against Civilization PO Box 835 Greensburg, PA 15601

THE SECOND CoK PAMPHLET WILL BE OUT IN THE NEAR FUTURE AND IS ENTIRELY FOCUSED ON PRISONERS. CONTRIBUTIONS ARE GREATLY APPRECIATED, ESPECIALLY FROM PRISONERS.

- Robert Thaxton (new address): #12112716 777 Stanton Street Ontario OR 97914 USA

ANIMAL LIBERATION

- Charlotte Lewis: GN4092 HMP Holloway Parkhurst Rd London N7 ONU ENGLAND
 - Rae Newlands: HMP Holloway Parkhurst Rd London N7 ONU ENGLAND
 - Mark Kulsdom: Blegdamsvejens Faengsel Blegdamsvej 6 2200 Copenhagen N Denmark
 - Robert Molenaar: Vestre Faengsel cell 408 Vigerslev Alle 1 2450 Copenhagen SV Denmark
 - David Elliott: HMP Chelmsford Springfield Rd Chelmsford CM2 6LQ England
 - Mel Broughton: DY8216 HMP Woodhill Tattenhoe St Milton Keynes Bucks MK4 4DA England
 - Barry Horne: VC2141 HMP Full Sutton Moor Lane York YO4 IPS UK
- For more details contact: 'BHSC' Box M 111 Magdalen Rd Oxford OX4 4QA UK
<http://www.animal-liberation.net/barry/index.html>

SELF DEFENCE IS NO OFFENCE

- Fran Thompson: (93341) Nebraska Center for women Route 1 Box 33 York Nebraska 6847 USA
 (No letters from prisoners, no enclosures, no stickers, write on one side of page only and envelopes must have a return address)
- www.ncadc.demon.co.uk/satpal.html
 Free Satpal Ram: PO Box 23139 London SE1 1ZU

ECOLOGICAL/PEACE PRISONERS

- Jeremiah Rush Bowen: 3200 Airport Road Boulder CO 80301 USA
- Nikos Maziotis: c/o Dafni Vaganou Ozortz 3 10689 Athenes Greece
- Silvano Pellissero: Com. Mastrolieto Via Ferrerinioli no2 Sanponso 10080 Torino Italy (Silvano can not speak English, but he does understand Spanish, French and Italian.)
- Helen Woodson: 03231-045 FMC Carswell POB 27137 Admin Unit Fort Worth TX 76127 USA
- Greg Boertje-Obed: #08052-016 (6 months) FCI Fort Dix P.O. Box 7000 Fort Dix NJ 08640
- Mordechai Vanunu: (18 years) Ashkelon Prison Ashkelon Israel
- Martin Newell: #EM6780 Susan van der Hijden #EN5880 c/o Peace Pagoda Willen Milton Keynes MK15 OBA England
- Ted Kaczynski (04475-046): US Pen-admin Max Facility P.O. Box 8500 Florence Colorado 81226 USA Donations of support to: P.O.B. 11331 Eugene OR 97402 USA Or BCM 1715 London WC1N 3XX UK (Well concealed dollars or checks made out to 'John Zerzan'. Please mark the envelope with 'Friends of Ted Kaczynski'.)
- Jeffrey "Free" Luers #1306729 and Craig "Crittter" Marshall #1340996: 101 West 5th Street Eugene OR 97402 USA

THE FOLLOWING PEOPLE ARE NOW IN PRISON FOR ANTI-WAR RELATED ACTIVITIES

- Charles Liteky: # 83276-020 (one year) FPC Lompoc 3705 W. Farm Road Lompoc CA 93436
- Philip Berrigan #292-139 and Rev. Steve Kelly SJ #292-140: Roxbury Correctional Institution 18701 Roxbury Road Hagerstown MD 21746 USA
- Susan Crane: #916-999 Maryland Correctional Institute for Women PO Box 535 Jessup MD 20794 USA

- Oliver Sachio Coe: #28361-013 Unit AD FPC Allenwood PO Box 1000 Montgomery PA
Daniel Sicken: #28360-013 FPC PO Box 2000 Lewisburg PA 17837 USA
- Elizabeth Walz: #995376 Baltimore Co Detention Centre 200
Court House Court Towson MD 21204 USA

INDIGENOUS

- Leonard Peltier: #89637-132 PO Box 1000 Leavenworth KS 66048 USA
For more info contact: LPDC PO Box 583 Lawrence KS 66044 USA email:
lpdcomite@aol.com Website: <http://www.members.xoom.com/freepeltier/index.html>
- Robert H. Wilson: #640289 Pack Unit One 2400 Wallace Pack Rd Navasota TX 77869
USA Standing Deer Defense Committee P.O. Box 368 Carrollton GA 30117
bdyingswan@aol.com <http://standingdeer.homepage.com/index.html>
Letters of support can be sent c/o South and Meso Indian Rights Center Lenny Chavez: c/o
SAIIC P.O. Box 28703 Oakland CA 94694 USA email: saic@igc.apc.org

MOVE PRISONERS

- For more info contact: 'Friends of Move' P.O. Box 14129 London WC12 8GR UK
- Debbie Simms Africa (006307), Janet Holloway Africa (006308), Janine Philips Africa (006309): SCI Cambridge Springs 451 Fullerton Ave Cambridge Springs PA 16403-1238 USA
- Michael Davis Africa (AM4973), Charle Simms Africa (AM4975): SCI Grateford P.O. Box 244 Grateford PA 19426-0244 USA
- Edward Goodman Africa (AM4974): SCI Camp Hill PA 17011-0200 USA
- William Philips Africa (AM4984), Delbert Orr Africa (AM4985): SCI Dallas Drawer K Dallas PA 18612 USA
- Mumia Abu Jamal (AM8335): SCI Greene 1040 East R. Furman Highway Waynesburg PA 15370-8090 USA
For more info contact: International Concerned Family and Friends of Mumia Abu-Jamal:
P.O. Box 19709 Philadelphia PA 19143 USA
<http://www.mumia.org/>

ANTI FASCIST PRISONERS

- Grzegorz Chyska: Zaklad Karny ul. Katowica 4 46-200 Kluczbork Poland
- Klaudiusz Gliklich: Zaklad Karny ul. Wiejska 3 99400 Kowicz Poland
- Pavel Kroupa: 4.4.1977 Veznice Vazba Straz Pod Ralskem 47127 Czech
- Chris Plummer: 677345 Route 2 Box 4400 Gatesville TX 76597 USA
- Tomasz Wilkoszewski: Zaklad Karny Orzechowa 5 98-200 Sieradz Poland

PRISONER SUPPORT GROUPS

- Earth Liberation Prisoners UK:
c/o Cornerstone resource center Leeds 16 Sholebroke Avenue LS7 3HB England
earthlibprisoner@mail.com <http://www.spiritoffreedom.org.uk>
- NA-ELP:
PO Box 11331 Eugene OR 97440 (Publish ELP list. Available for 2 34-cent stamps) or
PO Box 4783 PDX OR 97208 elfpress@tao.com (Publishers of Resistance: A journal of
grassroots direct action. \$3 for a copy. Includes news updates, action lists and more)
- Anarchist Prisoner Legal Aid Network (APLAN):
818 SW 3rd Ave. Portland OR 97204 Aplan69@yahoo.com
<http://www.earthliberationfront.com>

COALITION AGAINST CIVILIZATION

We are a loose coalition of anarchists for the destruction of civilization and for the defense of wildness. We exist to help strengthen the strictly antiauthoritarian anarchist movement and work with all other like-minded organizations. We feel that society in general is in a crucial point where the overall disgust for daily life is reaching a new high point everyday. It would seem that antiauthoritarian would be all the more appealing to larger majorities, so the widening of our reach as anarchists requires more efforts to spread information and more ways to keep up on current debates as well as information regarding direct actions. The constant repression that the systems we oppose requires the suppression of our voices and actions, this is primarily carried out by a highly manipulative media, an all encompassing dependency on the system, and the jailing of our more active participants. This creates an even stronger obligation on our part to spread the information to battle with the over-arching mega-machine and help hasten the death of civilization for a world living in harmony of all living things.

We believe that through the invention and use of agriculture, certain people were able to force their lifestyles upon the rest of the world. What was being pushed is civilization, the state of society that forces all to become domesticated and thus mediated from the natural world. It created the illusion of power and relies on it, in this lies its oppressive nature and ability to subjugate the planet to its wants and needs. While being sold as a greater livelihood to being a necessity, it has, in reality, taken our autonomy, sold us commodities as 'freedoms', taken our ability to exist and communicate freely, replaced our leisurely lives with work as drones, 'expendable labor' pools for those in power to rob at will. It has

replaced our natural world with a noisy, concrete, steel and glass hell based on monotony, where any non-corporate attempt to decorate is a felony.

This civilization has been a draining leech on the Earth. It has poisoned its vital resources, it has destroyed forests, it bulldozes the homes of the many species that share this world (and has pushed many into extinction). It forces the remaining into human-made, concrete prisons where they remain until slaughtered. It has created words and ideologies for humans to try to justify their massacres in the name of 'superiority' (which has also been responsible for racism, sexism, and all the other social-isms). The only time the Earth's condition is considered is when its resource value to humans is affected.

We are not an organization. Organizations are a mirror of the hierarchical system we oppose. They hinder free flow of information and thought and can be easily manipulated into an elite power group. We feel that power is the basis of civilization, and thus refute any model in which it is made possible. All are important and all should be heard. No one has the right to rule you, and no one can tell you what to do. So we refrain from this style of order. There are no members, only participants. Everyone is free to do as they please and contribute where they please. Interaction and debate is vital.

We support anarchist and non-anarchist prisoners alike. Prisons are one of the primary forms of pure power of the state. It exists to scare the population in line and sooth the 'upstanding' citizens into believing that the state has their interests in mind. It puts forth the image of justice being done and the 'bad seeds' being rehabilitated. This is nothing but a lie. It does not mean justice, only fear. One of the crimes responsible for the high

Incarceration rate are those dealing with 'illegal substances.' Something which high positioned parts of the government have been known to push on it's population as a means of escape for those who bare the greatest blunt of the social order. The entire 'justice' system is corrupt, from the police to the highest judges. It has no right to say who and who is not guilt of crimes, since the state itself is the worst criminal in existence. It will kill nations for cheap gasoline, and will convict a womyn for trying to protect herself from an abusive (and in many cases life threatening) partner, or even a person who can't afford to pay for that same gas to get to their minimum wage job and will thus be forced to steal it. The very existence of this system leaves an uneven slate for all to exist on. Most crimes committed are done to try to keep up with the constantly rising and unrealistic 'quality of life.' It is guilty and therefore has no right to claim it's own product as guilty. We reject the entire system, and will not be silent on the plight of those pushed into the dungeons of civilization, especially when their own crime is speaking and acting against the state's injustices.

We see that civilization has yet to spare an inch on this Earth from its blood-soaked, greedy hands. We see that the only way to regain our livelihood, sanity, environment, and everything else that has been taken, will require the complete destruction of civilization and its products. Only through this can we truly leave our consumerist, isolated mindsets and become feral and liberated. We seek an end to all domestication and a

return to what remains of the natural world. We are for the abolition of all large scale agricultural, technological, and industrial existence, as they can only exist in the context of accumulation based systems. We feel that the human population is a vital issue. The Earth cannot sustain this high of a population. We believe that through civil collapse, into a more community and harmonious existence that the human population will realize it's capacities and adjust itself accordingly.

We understand that many will feel that what we are asking for is unrealistic and utopian. However, we feel that civilization has proven that it cannot be trusted. As long as power exists, injustice and all of its products exist. The state apparatus acts as a cancer cell and grows for the sake of growth. This mentality is mirrored in all of its products and is pushing the whole planet and all its inhabitants closer and closer to extinction. It has proven that the worst thing that can happen is that the state will continue to exist. It plays itself off as being the best-case scenario, and downplays the accidents that are bound to happen while carrying out its necessities, many of which can be fatal. We seek the abolition of power and all of its physical forms, because that is the only way the Earth and all its inhabitants may heal themselves and carry on. We exist as hollow, diseased shells of our past lives. We have been deceived and cheated out of our birthrights to lives of happiness and freedom. The only possibility of regaining all of this is to destroy that which oppresses us all.

In defense of wildness and for the destruction of civilization,
The coalition against civilization.
PO box 835 Greensburg, pa 15601
<http://www.emote.org/CAC>
coalitionagainstdcivilization@hotmail.com

*We would love if for anyone who agrees with the above to reproduce it at will. If you have a publication and would give us an ad that would be great.

Species Traitor

The human species is the construct of civilization. It is comprised of those who feel that their existence merits a never-ending journey towards the impossible ideal of perfection. Those who are included are living at what they believe to be a higher standard of living. Their journey for higher status has been fueled by their self-proclaimed 'superiority' which they feel grants them the right to take whatever they feel is necessary. This ideal has been the source of all war, oppression, pollution, and injustice. The journey pushes millions of others into extinction, destroys the life sources of this planet pushing it closer and closer to total collapse, domesticates all inhabitants (and is further seeking to assert control via colonization of the gene pools), and pushes billions into depressed, disease-ridden lives, sparing not even its own species.

In order to solve any of the complex problems that have been brought about by the existence of civilization, we must first abolish the concept, and privileges that its existence allows, of species, which has been the foothold for separating humans from the sphere of the natural world. We can seek no legal or political reforms to account for this, since all politics and legalities stem from the same reason that allows such injustices to occur. As civilization moves on to dominate and destroy the natural world, we are faced with either imminent destruction or the chance to return to lives in balance with the natural world.

We acknowledge the fact that at our current state of overpopulation, we cannot return to hunter-gatherer tribal life, but we must challenge the bare essentials of our entire mode of existence. We cannot move back, but we cannot move forward as the same

technological-industrial colonizers we have been. Instead, we look to a time, which was by no means perfect, but it worked, and offered a greater livelihood for all the inhabitants of the earth.

Civilization is based upon the concept of power, which does not exist in any real sense. It is exerted by succumbing the masses to the totality of civilized thought, in which every aspect of life is dependent upon the state. The idea of being a 'human species' is key to this being put into action, since it lays the foundations for stepping out of the whole of the natural world, onto the path of human domination. By abolishing the concept of being a species, one is forced to question the entirety of civilized thought. It is with this knowledge that we can step out of our old race towards extinction at the cost of the planet, and enter lives filled with meaning and devoid of oppression. It is our obligation to dismantle all the physical and mental barriers that lie between that world and ours, for the sake of Mother Earth, its inhabitants, and for ourselves.



Species Traitor exists as a forum for spreading and developing theories and practical means to bring about the destruction of civilization and defend what wildness remains. We feel that now more than ever, there is the need for a viable alternative to the mass death culture, and hope to widen the range of information openly available. We reject all ideology and will refuse any leadership. We feel that it is not up to us to tell people how to rid the totality from their lives and, while we offer some possibilities, we feel true revolution will be spontaneous and every person will do their part differently. We encourage active and passionate involvement and welcome all criticisms and input.

Treason to the totality of civil zed thought is loyalty to Mother Earth.

Species Traitor

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coalitionagainstcivilization@hotmail.com



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